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THE MINISTRY AND PREACHING.*

Go ye therefore and make disciples of all nations. (MATT. xxviii. 19.)

AN address to men of a given calling can have no more appropriate theme than that calling itself — the proper motives which invite entrance into it, and the best methods of performing one or more of the duties which belong to it. Whether the theme be handled by one of long or of limited experience, and whether or not what he says be received as true and useful, need not alter the case. The speaker may claim indulgence so long as he offers nothing but what is the result of diligent thought and careful observation.

The doctrines of the Lord's new and true church teach that her uses are the highest to which man can aspire, for the reason that they are the most essential to the welfare of mankind. The sole object which the Lord had in view when creating the world was the formation of an angelic heaven out of the human race. The true church on earth is the agency which contributes most directly and essentially to that great end, therefore where true order prevails, to her uses and their maintenance all other uses, political, civil, and economic should be subservient. The "kingdom of heaven," we are told, is a kingdom of uses, where all rank and are valued ac-

* Annual Address to the Council of Ministers, Cincinnati, O., May 11, 1892.

cording to the quality of the functions they perform. If the will of the Lord were done on earth as it is in heaven, precisely the same order would reign here — men would be esteemed by their fellows according to the heavenly standard, the value and importance of the uses they perform, and this would be determined by the practical efficiency of their labors in fitting themselves and others for heaven. It is obvious, therefore, that he who aspires to the ministry of the Lord's church cannot form too lofty an estimate of the importance and dignity of his calling. He proposes, as far as human agency may, to assist in building up the Lord's kingdom upon earth — an end which the Creator has revealed as the object nearest His own heart, an end to which all other ends must be forever subservient.

And yet, in spite of its exalted character, there is no calling which demands such self-abnegation as the Christian ministry, and there is none which affords so little hope or scope for mere personal ambition. In the performance of its noble functions there is required as far as possible absolute forgetfulness of self and personal ends. This is true whether we regard a minister's relations to the Lord, to his brother ministers, or to the people he is called upon to serve. The very name of his office implies what he is. As regards the Lord, he is a servant; as regards other members of his calling, he is a fellow servant; as regards the people, he is a servant of servants. This conviction should lie at the very basis of the moral attitude he ought properly to assume. In no sense is he a ruler, except in the role of leading and inducing others to serve. "If any man have not the spirit of Christ, he is none of His," said an apostle. "I am among you as one that serveth," said that apostle's Lord.

Let us look more nearly at this, and first at the true minister's relations with the Lord. What should be our ideal conception of it?

We spoke just now of those who perform church uses as assisting about the great work of forming an angelic heaven out of the human race. I had almost said "assisting the Lord," but the doctrines have supplied us with a less pre-

sumptuous word. Let us therefore say, "coöperating" with the Lord. The freedom which He gives us, and the rationality with which He endows us, may justify us in making use of that word. Very different, however, must be our idea of coöperating with Him than with another. In any other case two agents are understood to act independently, and yet together, when they coöperate; but in this case the man must recognize the fact that the Lord does it all, while he is only made use of in bringing certain ends about. The very call to the ministry has always been recognized as coming from on high. He that obeys it only quotes to the Divine Spirit His own words, "Here am I. Send me"; and he forever leaves behind him the thought that he is about to do great things for the kingdom of heaven; that his coming and his leadership in matters spiritual shall leave a record behind of some consequence; that he is going to build up some society; that he is going to reform the lives of men, or save for them their immortal souls.

To show how utterly out of place are such thoughts, there is needed only to quote the well-known text: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The New-Church minister is expected to teach men to shun evils as sins and to do good as if of themselves, but at the same time to acknowledge that the will, the understanding, and the power to do so are of the Lord alone. With him, therefore, as teacher and leader in spiritual things, the conviction should be very clear and very close to his heart withal, that whatever good is done by means of him, the Lord does it; and that how many souls soever are saved under his ministry, the Lord saves them; and that however the church may prosper under his incumbency, the Lord prospers it. The ideal position hereabouts is the angelic one, which blushes with shame or reddens with indignation when the good which they do or the truth which they teach is ascribed to them and not to the Lord.

Secondly, as to the minister's relations with his brethren in the same calling, no better advice can be given than that con-

tained in Paul's epistle to the Romans: "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." (xii. 10.) Of course there are differences among men, as to teaching power, as to personal popularity, in tact, in executive ability. All these necessitate choice among them for posts of greater or less usefulness. Preferment of some gives room for the play of envy, jealousy, or other unamiable feelings, but he who is not able to sink these in view of a brother's success — for joy at the prosperity of the holy cause of the church itself — will do well to look to the state of his own heart. The good of the church should have precedence over all personal or private considerations. Where a minister finds his usefulness in a given field seriously curtailed or at an end, he should cheerfully give place to another and be able to rejoice from the heart at that other's success where he failed. If his heart is in the work he need not fear for himself; the Lord will take care of him and find what he can well and happily do.

Again, where gradation in the ministry is the policy of the church, cheerful obedience to the authority of office should be yielded in all cases, even where the wisdom of the incumbent or his acts is questioned. Such is the law of order. Hearty coöperation in a defective plan is better than an idle aloofness because a better was not adopted. My brethren will pardon the mention of the familiar truisms, which are intended as it were only to call to mind the a-b-c of our profession, and to reiterate what we all know, that there can be no thought of rivalry, or one being greater than another, where all seek only to be humble and faithful servants.

Thirdly, as regards the minister's relations with his lay brethren. There is a statement in the heavenly doctrines, often quoted of late, "That priests should bear rule in spiritual things." Of especial practical importance is it that this principle should be properly interpreted. There is a sense in which it is true, and there is a sense in which it is not true. In whatever sense it be true, it should be reconcilable with the plain teachings of our Lord on the same subject. He

said to His disciples on one occasion, when they were disputing who should be the greatest:

> Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you; but whosoever will be great among you, let him be your minister [*diakonos*, deacon, servitor] (one to run hither and thither) and whosoever will be chief among you let him be your servant [*doulos*]. (MATT. xx. 25–28.)

Now how may this plain rule of conduct as laid down by the Lord to govern his church and its members, both lay and clerical, be reconciled with the doctrine that "priests must bear rule in spiritual things?" and with the further fact that to all outward appearance a minister seems to be both a leader and a teacher in such matters, and that by virtue of his office many look to him for advice and are guided by it? The answer is plain: The true minister seeks not to govern others of his own will or wisdom. He is a servant first of the Lord, whose will he must obey in all things; and second of the Word, truth from which it is his duty to discover and teach and preach obedience to; but the latter he should never seek to enforce. He should never prostitute the power of his office to compel any human soul. He should "lead his flock like a shepherd." Where there is difference of opinion about the wisdom or desirability of a given measure, action on it had better be deferred till all can see it alike, and act freely for or against it. Never was it intended that a minister of the Gospel should lord it over his flock, or over any section of the church, or over the freedom of any soul. The One whom we all call "Master" and "Lord" said, "It shall not be so among you." Were this rule followed in all cases, both by pastor and people, namely, loyalty to the truth from the Word of the Lord, and mutual forbearance till every one could see it alike, harmony and concert of action would everywhere prevail. And this the true minister finds it his duty and great delight in bringing about.

We come now to the one great use of the ministerial office —preaching. What should be its objects and methods? Following the plain teaching of the text which was read, we

should say that the main object of preaching should be to "make disciples [learners]" of men, not to teach them in the ordinary sense of that word. The true preacher endeavors first to bring his hearers consciously to the Divine Word, and then to establish an orderly conjunction between their minds and it. Above all he is careful not to place himself or his own personality between the people and the Word, or the Lord who dwells in the Word — for He alone can teach men, He alone can enlighten their minds and affect their hearts or lead them to repentance. The evangelist Luke most appropriately speaks of those from whom he had learned, as from the beginning "eye-witnesses and ministers of the Word," which shows plainly how the early church looked upon those whom the Lord had commissioned to "make disciples of all nations." The most and best that a minister can do each Sabbath is to bring his hearers *en rapport* with the Word, make it plain to every mind that what he preaches is from the holy volume and not from him or his self-derived intelligence. The not uncommon violation of this rule, has, by one of our thoughtful and observant lay-brethren, been defined as a preacher "standing in front of his ideas," a most admirable suggestion, which might be amended by the further hint, that the preacher, while keeping his ideas to the front, should also be careful not to stand between them and the holy Word from whence they flow, or ought to be derived.

When the art of preaching shall be perfected among us, it will excel in that strange power, which some speakers have, of causing themselves to be forgotten in the flow of their discourse. I have read somewhere of a custom which obtained in the religious houses of the early ages, when the Christian Church was yet alive, of having the reader for the day placed behind a screen while the Word was listened to, that the audience might come as near as possible to that spiritual experience called "Hearing a voice but seeing no man." The nearer a preacher, metaphorically speaking, can come to this ideal, the more perfectly he can bring his hearers to believe that it is the Lord's truth which is spoken, and not the thoughts of some poor feeble mortal like himself.

In this connection it may not be out of place to say a word in defence of a method of preaching quite general in the New Church from its beginning, and which is allowed to be effective in its way, but which is generally supposed to be inferior to what is called real oratory. I mean the preaching from manuscripts, or what is termed the written discourse. It is not denied that the method is open to objections. The superiority of extempore speaking, for some purposes, is not to be denied. If the object of preaching were only to stir the feeling or to sway men by personal influence, written sermons would not do. No politician would think of reading a stump speech, nor would a lawyer hope from manuscript to work upon the feelings of a jury. Yet when the object is, at least indirectly, to instruct, to set people to thinking for themselves, to make disciples, learners, of them, the case becomes quite different, and admits of other methods being employed. The preacher has from thirty minutes to an hour a week to bring before his hearers some lesson from the Word. It must be conceded that his brief opportunity should be made the most of. Every word uttered should be carefully weighed and selected beforehand. Every sentence should be perfect in itself, every thought presented in logical sequence and incisive form, in order to produce its fullest effect. Now that "writing maketh an exact man" is an acknowledged truism. Accuracy is one necessary quality of the clear and beautiful teachings of the New Church. To convey the truth from which it is hoped that good will be derived, great care should be exercised that it should be pure truth from the Word and nought else. With extemporaneous discourse there is temptation, not irresistible perhaps, but constant, to bring in somewhat from the man himself, and besides repeating himself, to utter sentiments which will not bear the test of rigid scrutiny.

Perhaps the best contemporary style of oratory is that exhibited by our modern platform lecturers, a class of men whose efforts have done much for the cause of popular education, and whose occupation has been dignified into a profession. One of these was lately heard to say, that he wanted a six-months' preparation ere he would be willing to appear

before the public with a two hours' discourse on any given subject. These gentlemen rarely or never use manuscript. But what means this six months' preparation? It means the diligent reading of all accessible authorities on the subject in hand for at least half that time. It means a judicious selection of one idea in a hundred contained in the authors read, and of one thought in a thousand which comes into the lecturer's mind. It means a careful arrangement of the ideas and thoughts selected, in logical order and rhetorical form. It means, not a writing out of the discourse and then committing it to memory (which would be much the shortest and easiest way), but a writing it over and over again many times, and a destruction of the manuscript each time, until the mind becomes thoroughly familiar with the sequence of parts — and with the best words and phrases suited to the expression of each part — and able to call out each idea at will, to express it without hesitation for a word. This is true extempore speaking. This is the true line of work for the orator, who according to ancient authority is not born, like a poet, but made.

We are not surprised therefore that the successful lecturer above mentioned expressed surprise and wonder that some of our great pulpit orators venture to appear before the people with two extempore discourses a week! "Wonderful" he said, "must be the gift of language possessed by such, and great must be the fertility of the theologic field which admits of such fecundity!"

This latter hypothesis is undoubtedly true, especially of the New-Church theologic field. There is great "treasure hid" in it. Never was there so much to say for any cause as there is for hers. Every text of Scripture contains infinite meaning, but it often lies deep, and the preacher must dig for it, and pray for it, and, above all, live for it. And after the rich vein is found, so abundant is it, that the temptation is to present it crude and unformed as he gets it from the mine.

In writing or preparing a New-Church sermon (I appeal to the experience of my brethren), the question often is, not what to say but what not to say! In the face of such tempta-

tion in abundance, if expressed extempore the crudities of human invention are easily mistaken for the utterances of divine truth, and conscientious care is required to suppress them.

The facility of some speakers to express off-hand in a pleasing and impressive manner the leading and familiar doctrines of the church is undoubtedly very effective before promiscuous audiences and in the mission field — for these the platform lecture method is undoubtedly the best. But when it comes to instructing well-informed New-Church people, the extempore discourse, unless prepared with unusual care, fails to give satisfaction. It does not feed. The written discourse does not so fail, because while it takes less time to prepare, it is at least accurate.

Perhaps, too, one reason for this lies in the fact that in the latter the attention is drawn rather to the thoughts conveyed than to the man. The manuscript behind which his personality is half-hid answers somewhat the purpose of that medieval screen above mentioned. The audience hears a voice, and they see the man, but not so plainly or prominently as in the other method of discourse.

There are other thoughts which suggest themselves in connection with this branch of our subject, but we must hasten on to another and final phase of it.

The question "What to preach?" has more than once been discussed by this Conference, and various have been the opinions expressed as to the more urgent needs of the church in her present state, needs which it is the duty of her ministers as servants of the Word to supply. It seems generally conceded that on mere abstract points of doctrine we have had, for our own people, preaching enough, and that perhaps too much of it now prevails. There is felt a popular demand among us (if among the few thousands of our little "Israel" such demand may be called popular) for teaching from the Word about good of life. It is a palpable and melancholy fact that nominal New-Church people, especially those of the second or third generation, are not pious, that many of them do not read either the Word or the Doctrines, and that not a few are very worldly minded, at least not the earnest

humble Christians they ought to be. It is also sadly true that the children of New-Church parents sometimes wander off into other churches and are lost to us. Is this because they do not find with us what nature craves, and that they do find it elsewhere — and that is an earnest piety and warm religious sphere? The question is an important one and suggests another. How far is this state of things due to our pulpit and its teachings? May it not be that there is too much profitless argumentation about minor points, too much splitting of hairs theological? Can the fault be laid at the doors of the New-Church ministry, that for three generations the people have sat under their teachings, hungry and asking for bread, but have received only stones? I am treading here on delicate ground, and would not appear censorious — but it is an open question whether New-Church preaching in the past has not had too much for its object to amuse and entertain with mere beauty of Doctrine, thus making playthings and baubles of the precious jewels of heaven, forgetting, or else failing to tell, that the real possession of all this treasure lies not in knowing it, but in repentance, in the new birth, and in obedience to it!

Our people know that there is great treasure hid in our field, but how many of them realize that before they can possess it the price they must pay is "all that they have."

If there is any theme which would justify a minister in laying aside every screen and dashing his whole personality against an unnatural and disorderly state of things, it is the hiatus which exists between the lives of nominal New-Church people and the plain requirements of the heavenly doctrines which they profess to love. I do not mean to assert that our people are worse than others in their lives, for I believe that morally, and in the harmlessness of their demeanor, they are better than the average. What I mean is their worldliness and average indifference to spiritual things. In view of the present state of the church one might think that the pulpit should abandon every other theme and take up the cry of the Baptist of old: "Repent ye, for the kingdom of heaven is at hand!" Full well we know that no soul can enter into it

without washing in the Jordan of the literal Word, without the new birth, without self-examination, self knowledge, humiliation, and prayer; but with how many of our pulpits are these habitual themes?

Reconciling contradictions in the letter, solving theologic enigmas are well enough once in a while — but this is surely not the main object of the New-Church preaching. For most of our hearers the hard questions are all solved, the riddles are all read. What we want now are earnest, pious, Christian men and women, who love the Lord with heart and mind and soul and strength, and the neighbor as themselves.

When judged by this standard the state of many a New-Church society is such as to fill the heart of its pastor with anxiety and sorrow. When it comes, however, to telling other people of their faults, or reminding them of their shortcomings, a minister has but to look within his own heart and see the evils there, and to examine his own life and become aware of the inconsistency there, and this must needs give him pause. His is not the duty to preach at anybody or about anybody, for this it is to judge — and individuals so criticised might well say to him, as others once said to a better, "Physician, heal thyself!"

What then does the true preacher do? There is for him always one recourse, one lightener of responsibility. In the Lord alone there is help. And the Lord dwells in His Word. He alone through His Word can lead men to repentance. To that fountain of purifying waters therefore the true pastor leads his people, hoping that himself and they may wash and be cleansed.

Patiently he bides his time, and prays for the fulfilment of that blessed prophecy that one day the Two Witnesses, now apparently dead in the hearts of all men, shall revive and stand upon their feet. And what a man hopes for and prays for, that also he is apt to preach as the spirit gives him utterance.

Wilmington, Del. PHILIP B. CABELL.

THE CREATION OF THE FIRST MEN.

In the New-Jerusalem Magazine for January, 1892, there is an article on "The Beginning of Immortality in Man — An Inquiry," in which is propounded a theory of the creation and development of the first men, so novel and important as to demand careful consideration and criticism. The suggestion, originally made by the Rev. John Worcester in his "Lectures on Genesis and Exodus," is expanded and explained by him in this article; and while set forth with characteristic modesty and caution of statement, the theory is so far assumed as to serve as ground for inquiry whether the original animal man was immortal, or became immortal by the creation or development of additional faculties within him.

The suggestion, baldly stated, as we are able to conceive it from the author's full explanation is this: That between the animal creation and the appearance in creation of the immortal human being, there intervened a "hominine animal," with the highly complex organism which belongs to the animal part of man; and that this "hominine animal" gradually became more highly organized, until the higher parts of the brain were added by which man can know God and heaven, and from love for God and heaven look down upon and rule the animal.

If this is a correct statement of the author's conception, we think it cannot but appear erroneous when the law of Divine operation so often set forth in the Writings is duly considered, namely:

> That the Lord acts from inmosts and from ultimates at the same time, because only thus are all things and single things held together in connection; for intermediates follow in a dependent series from inmosts even to ultimates, and in the ultimates they are together. (D. P. 124.)

This law is universal in creation, formation, and re-formation. And according to this law "the animal part of man, different from and more complex than any other animal," is

not conceivable apart from the inmost and intermediates of man, in a dependent series from the firsts, and existing together in that organism. Organic faculty, and faculty as a developed and conscious activity, seem to be confounded. The latter is brought forth by gradual development and formation; but organic faculty belongs to creation and existence. No animal organism can be created or exist apart from its own soul, which is a substantial, spiritual organism; nor can the human animal organism be created and exist such as it is, without not only the "higher parts of the brain," but the organic forms of the mind also, and the inmost itself, which is an organic receptacle into which Divine life operates, and through which it proceeds to ultimates, and operates from inmosts and ultimates at the same time, to order and develop intermediates. The whole spiritual organism is, in its "initiament," in the seed; exists at conception; and the "creation of all other things which constitute man are effected by it," even "all things of the body from the head to the soles of the feet."

This order, and its reason and necessity, is fully shown in D. W. from A. E., II. and III., throughout; and there it clearly appears that all things of the animal part of man are correspondences produced from the first forms, which are the will and understanding in three degrees, and which are in their initiament in the seed from the father, and are developed and formed in the womb of the mother, by the Lord operating simultaneously in inmosts and ultimates. The Lord creates the faculties in the seed of the father, and afterwards forms them in the womb of the mother. They are the initial forms of the whole spiritual organism in the seed, and from them are produced the initial forms of the bodily organism in the womb; and then both sets of forms are developed, or "formed," or brought forth from their initials into maturity by the Divine operation from inmosts and from ultimates at the same time.

It may be said that this refers to conception and birth, not to creation; and it is said in the article under consideration that "the spirit of man was not formed before his body, but was built up upon or within the body, and it is difficult to see

how any organ of the spirit could have been formed without a corresponding organ as its basis or matrix in the body." It does not seem to be doubted that there is in procreation a perfect human receptacale of life formed from the father; but that it could have been so at the beginning before there was a human father appears to be questioned. But it should be borne in mind that creation is from the firsts according to degrees in successive order; and that an organic human body is not possible without an organic spiritual form in which all things are "in a dependent series" from firsts even to ultimates. This seems to be set aside and the general doctrine misinterpreted when it is said:

> The creative spirit from God, we are told, did not at first produce the spiritual world, and from that the natural, but came down to ultimates, and upon ultimates built up the intermediates, which are all things of the spiritual world. Therefore it seems necessary that there should have been formed the natural brain as the basis for the spiritual brain.

It is not said where "we are told" precisely what seems to be inferred here; but if the "Angelic idea of the creation of the universe from the Lord" as given at the end of "Divine Wisdom" from "Apocalypse Explained," be carefully considered, and the doctrine at D. L. W. 303, and in many other places, it will be seen that creation proceeded from the Lord by discrete degrees in successive order until the atmospheres and earths of both worlds were produced, and then subsisted in simultaneous order. The creative spirit, therefore, is not to be conceived as producing natural atmospheres and earths and building up upon them spiritual atmospheres and earths; but as producing through the sun of the spiritual world atmospheres in several degrees, which, "decreasing in activity and expansion," become at length substances at rest. All this in the spiritual world. Then from the spiritual sun are created the natural suns, and through them in like manner atmospheres and substances at rest. Thus all degrees of both worlds are produced in successive order from the firsts even to ultimates, that they may subsist together in simultaneous order there.

It seems almost unnecessary to state so obvious a doctrine, since we are told in the writings that "those who do not deduce the creation of the universe and all things there by continual mediations from a Prime, cannot do otherwise than build broken hypotheses, divorced from their causes." And as of the universe in general, so of the creation of each and every single thing; it is produced by continual mediations in successive order, through the spiritual world as a cause, each thing from its own cause. It is not indeed meant that a completed spiritual world existed before there was any natural world, but that it was produced in general before the natural world in general, as the cause precedes the effect; and precisely so of every subsequent particular thing. Neither is the cause a mere idea, or ideal to be realized, and built upon the effect, but a substantial form receptive of the activities of life. When it has produced the effect in ultimates, then what was produced in successive order subsists in simultaneous order in the ultimate; and in the development of the initial, intermediate created forms, the Lord operates from inmosts and outmosts at the same time. It is misleading to say the creative spirit from God "builds up intermediates, or all things of the spiritual world," upon ultimates. The Lord produces them from Himself in order even to ultimates as by causes into effects; and then operating in causes and effects at the same time develops both together. And when it is said "that it seems necessary that there should have been formed a natural brain as the basis for the spiritual brain," it must be answered that according to the whole doctrine of creation such a natural brain, even the initiament of it, is impossible without the initial spiritual brain within it. The "initiament of man" in the seed from the father is itself that brain — a spiritual organism created by the Lord, which the egg created by the Lord in the mother receives. It is the Lord's operation in the father's seed and in the mother's egg, at the same time, which causes the conception; and it is His operation in the inmosts and outmosts of the united parts which forms and develops them, together and interdependently.

When we reflect that birth is not less from the Lord than creation, and that animals and men are from seed formed by the Lord in their immediate progenitors, why should we not say of the first of each species of animals and of the first men that they were created from seed formed by Him for the purpose?

This, indeed, is what the angels did say of animals and vegetables:

> Such things in our world are created by God instantaneously according to the affections of the angels; but in your world they were created in like manner at the beginning, but it was provided that they should be perpetually renewed by generation of one from another. (T. C. R. 78.)

What are we to understand by this "instantaneous" creation in the spiritual world? Nothing but birth from "created seed." "Nothing is born there from seed sown, but from created seed." (A. E. 1211.) Add to this the saying of the angels "in your world in like manner at the beginning," and it seems clear that the first men, as well as the first of every living and vegetative kind, grew from seed in eggs — both the seed and the eggs created by the Lord operating from Himself in the spiritual world and in the natural world at the same time, in a manner similar in principle to that in which all their posterity have grown.

This was the conclusion which the late Dr. Burnham reached, and set forth in the *Messenger* for Dec. 16 and 23, 1874, in two articles which will repay careful perusal. His argument is, that there was necessarily inhering in the created universe a humanity from God-Man who created and sustains it; and this inhering humanity is both male and female — the spiritual world being, under God, a great father, furnishing the degrees of substance for the vital spiritual seed as the initial form of the spiritual man, while the natural world as a great mother receives those germ souls, or initials of the spirit, and weaves about them, from her finer and coarser materials, a natural body. There was already in existence a great, universal, spiritual Father, and a great, universal, natural mother, so that when the Lord was about to create and

form the first men on this earth, He could create them by operation through all the planes of both that father and mother. The true seed from which man grows is spiritual, not natural. It is not life, but spiritual substances so formed or organized as to receive and manifest life humanly. That seed in its inmosts is of the purest spiritual substances; in its middle of the next pure; and in its ultimate of the grossest. Who forms these substances in the father's spirit into the true human seed but the Lord? and how, other than by action of the great spiritual world through the lesser soul of the father? Why not, then, by the operation of His begetting life directly upon the spiritual world to produce an initial of an image and likeness of itself, and through it of the Lord? If there was needed a maternal receptacle, how otherwise should it be formed than through the only universal mother? While producing through the whole spiritual world the seeds for the first men, the Lord at the same time by operation through nature, as the great mother, formed eggs to be recipient of these seeds — formed them of her substances most suitable to those initials of souls to weave their natural bodies from. And who but the Lord forms the eggs of such substances in the individual human mother? And if for their impregnation man and woman must meet in the ecstasy of embrace, what else in principle is that bond which unites the natural and spiritual worlds in reproductive action and reaction?

I have given but an inadequate summary of Dr. Burnham's eloquent statement of the supposed case, which seems to me fully and beautifully harmonious with the universal miracle of Divine life producing all things by continual mediations from Itself. Whether this theory seem probable or improbable, however, it is clear that the human animal organism required for its production a human spiritual seed — a seed, moreover, which was the initial, in formed substances of the spiritual world, of the human spirit. No creative influx through male and female of any species could raise its seed into a new order, or build up spiritual organic degrees, not involved and initially present in itself. Creative life *develops* nothing upon ultimates, which is not organically *inveloped* within them.

This much we hold to be clear and unmistakable Divine doctrine. How the originals of any species of animal or human spirit and body were thus produced, that is, by what process, remains for inference, if nowhere distinctly stated; but that the priority of the spiritual organism is the cause, is not to be questioned. The "creative influence" is not such cause, but is the end which creates and actuates the cause, and through it the effect.

The subject may be thought by some a purely speculative matter, and of little importance, but we regard it in its premises as of the gravest importance, since whatever view be taken of the Divine order in creation, will inevitably be carried into the doctrines of regeneration and of the glorification of the Lord's Human; yea, and into the conception of the giving of the written Word, and the opening of its spiritual contents, and other things of the most practical nature.

Chicago, Ill. L. P. MERCER.

[MY thought is not that the inmost Divine operates directly upon the ultimates of the natural world without intermediates, but that it does not begin to build up reactive receptacles of itself until it reaches those ultimates. The first created thing from God, we are told, is the sun of heaven. From this proceed the atmospheres of heaven in successive degrees from highest to lowest; then the suns of the natural world with their atmospheres, terminating in the earths. The spiritual atmospheres bear in them the creative love and thought of the Lord, as the natural atmospheres carry the heat and light of the sun. And that love and thought of the Lord are the soul and life of man and of all created things. The spiritual atmospheres contain them and convey them, but do not react to them, and do not build up any reactive receptacles for them until they reach the inert materials of the earths, where first the reaction begins. Spiritual receptacles of the Divine life may be formed simultaneously with the natural, resting upon them; but I think they cannot be formed independently of them, nor before them.

If spiritual reactive receptacles of the Lord's life could be formed without the natural basis, then spirits and angels could be created such in the spiritual world, without being born in the natural world, which we are taught is not possible. We are also taught that they could not exist in the spiritual world as reactive receptacles of life from God, without a basis of pure, natural substance which they take with them from the natural world. All other creations in the spiritual world are correspondences of the states of the spirits and angels — change with their changes of state, and disappear when they go away. They all rest upon the reactive basis which the angels and spirits take with them from the natural world, and have no existence independently of it.

The application of this principle to the creation of man depends upon our view of the beginnings of that creation. If, as some think, man was created at the first a full human being, with the faculties of knowing and loving God already formed; then it is easy to believe in the simultaneous creation of the immortal human spirit at the same moment; though not of the prior creation of the spirit through which the body was formed. But if, as I think, the beginnings of the creation of man were the simplest conceivable living forms, which were gradually developed through many generations, and late attained the development of those parts of the brain in which the faculty of knowing and loving God resides, then it would seem that until those parts of the brain were formed, there could be no corresponding parts of the spiritual brain, no faculty of knowing and loving God after the death of the body any more than before, and therefore no immortal life. JOHN WORCESTER.]

THE SERAPHIM'S SONG.

OH! what is this glorious music I hear?
A song coming down from the Heavenly sphere!
All radiant with sunshine, vibrating with praise,
A song to our Jesus, the "Ancient of days."

A song of thanksgiving, immaculate, pure,
From realms that are perfect, eternal, and sure;
Where all things are holy, below and above,
The kingdom of Beauty, the kingdom of Love.

Oh, listen! just listen a moment, and hear,
Let the heavenly music fall deep in your ear;
Let the echoes fly round, from equator to pole;
Nor cease while the years of eternity roll.

Dear Lord, let the praises so heavenly sweet,
Enter into Earth's darkest, most hidden retreat,
Till our pitiful discords forever shall cease,
And the tempests be stilled by Thy one word of "Peace."

Then we, too, will worship, and we, too, adore,
Thy thrice holy name of Love, Wisdom, and Power;
With angels and seraphim join in the song,
Which never grows less as the ages prolong,
Of glory to Thee, to Whom all things belong. Amen.

E. M. J.

THE STRUCTURE OF THE SCRIPTURES AND THEIR DEEPER MEANING.*

If the conclusions of the higher criticism are accepted as true, there will be produced a change in the manner of regarding the Scriptures, not unlike that which has taken place in other branches of knowledge. It was, for instance, generally believed not very long ago, that the earth, with all things upon it, was created in one week's time, that is, to all intents and purposes, instantaneously. But now no one questions the fact that ages upon ages were consumed in its formation. One layer of mineral substance was gradually added to another, until the globe was fashioned. So too, it is beginning to be seen that the Bible — particularly the Old Testament — considered as to its letter, contains in itself the evidences of distinct and successive periods at which it was written, and that those periods are quite unlike anything that would be inferred from the order of the books as we have them. To quote the words of another:

> Five successive strata are found in it [the Bible]: first, an age of early fragments which are only known to us as embedded like fossils in the later books; secondly, an age of prophetic writing (800 to 500 B. C), which includes most of the Old Testament histories as well as the prophecies; thirdly, an age of priestly writing (500 to 200 B. C.), to which we owe most of the national law, as well as most of the Psalms; fourthly, an age of apocalyptic and speculative writing, from 200 B. C. onward, which has left its vision in such books as Daniel, and its wisdom in some of the Apocrypha; and fifthly, the New Testament age of Gospel and Epistle, half Jewish and half Greek (50 to 175 A. D.). (*W. C. Gannett, Christian Register, July* 30, 1891.)

It is not necessary to give our unqualified endorsement to all the details of statements like this. The investigation has not gone so far but that many of its results are as yet more or less uncertain. It has, however, gone far enough to es-

* The substance of a lecture delivered to a general audience.

tablish some of them beyond reasonable question. One familiar with Swedenborg's writings could not fail to be impressed by the description of the first class mentioned in the foregoing summary, which class is said to consist of early fragments "embedded like fossils in the later books." Long before the higher criticism existed either in fact or in name, Swedenborg told us that prior to the Word of God which we now have, there was a more ancient one which is lost, and that, moreover, certain brief portions of it are to be found incorporated in our Scriptures. Among them he especially mentions the earlier chapters of Genesis, including the account of Adam and Eve, of the Garden of Eden, and of Noah and the deluge. He points out that these parts cannot be received in their literal sense as historic truth, but are written in a style which might be termed purely allegorical or pictorial, as presenting the facts and experiences of spiritual life by means of natural pictures, without any ground work of actual fact. This style is characteristic of that ancient revelation. Other parts of the Word, as we possess it, have at least a basis of real history, through which the higher light shines. But those under consideration, though seeming to be minutely historical, are such in their outward form only.

As was shown in the previous paper, all thoughtful and reverent analysis of the Scriptures should be welcomed by every one who loves the truth better than inherited dogmas. No regret should be felt because the dust of centuries is shaken from the inspired pages, even though in some cases the shaking be a little too violent. To read the Scriptures just as they are, and to learn from them exactly what they were meant to teach, can be only the richest of blessings. And ought we not to rejoice in the fact that revelation, like creation, was effected by no arbitrary fiat of the Almighty, but took place according to laws which are always operative in the Lord's dealings with men? Should it not be a comfort to us, rather than a grief, to know that there is a distinctly human element in the Scriptures, which betokens not any lack of Divine inspiration and authorship, but the gath-

ering, from man's own states and experiences, of the materials best suited for his guidance and instruction? Is it not, moreover, a pleasant thought, that those materials have been gradually set in order and arranged, until they comprise in themselves all that pertains to the development of a complete manhood? Through what particular persons they came, or in what special manner they were given, is a matter of secondary consequence. The important question is, Do they answer their purpose now? Are they a present and sufficient means of communicating Divine truth to human beings? If so, they need no further defence. They speak for themselves to every open-minded reader. They cease to be regarded as a mere compilation of human writings. Nor are they an immediate transmission of the pure wisdom of God. But they show forth the Divine in the human — the Lord's thought veiling itself in men's thoughts, so that nothing personal to the men remains, their individual opinions are wholly eliminated, and the text is not sullied by their moral imperfections. Accordingly the Scriptures are not merely Divine, or merely human, but Divine human, like Him who was and is the Word made flesh, and who fulfilled them to the least jot and tittle.

The Lord's presence in the Scriptures may be felt, but its nature and the mode of its manifestation cannot be understood without the knowledge of an internal or spiritual sense. This knowledge is what lifts our belief in Divine inspiration from the region of speculation and conjecture to that of positive proof. It is, itself, the most convincing evidence that the Scriptures are really, and not merely by report and tradition, the Word of God. Nothing short of it will satisfy any one who hopes to find throughout the Bible living messages which outlast time and circumstances. The higher criticism, so far as its trend is upwards, will surely come to this at last. There is no stopping-place midway between the belief that large portions of the Scriptures have outgrown their usefulness, and the assurance that they have a deeper meaning than the literal sense discloses. Either Divine truth must be to us merely something which God once said, but which, in many

instances, has lost its force, or it must admit of interpretations which stamp it as Divine truth to all the ages. The distinction here indicated is a vital one. It lies at the foundation of all our conceptions of Scripture. Let us make sure, even at the risk of some repetition, that we fully understand it. What, then, do we mean by the expression "Divine truth" in connection with the Bible. Does it convey to our minds simply the idea of commands and teachings once given from above for a temporary purpose, or does it tell of a wisdom which from its very nature is eternal? Does the word "Divine," as applied to truth, refer only to the source whence it originated, or does it describe the essential and undying quality of the truth itself? The latter position is assuredly that which all sincere lovers of the truth would wish to hold, if possible; and the doctrine of the internal sense makes it possible.

A few illustrations will show that there is no other way of realizing that the Scriptures partake of the very life and quality of Him who gave them. Many chapters of the Pentateuch are devoted to the minutiæ of Israelitish laws and ceremonies which long ago became obsolete. No intelligent person at the present time supposes that animal sacrifices will ever be revived as a desirable mode of worship. Of what practical use, therefore, to the church of today are the directions which were given to the Jews concerning them? In what manner or degree can the passages in which they are set forth so circumstantially, be called the Word of God to you or me? What message do they bring us from our loving Father for our present benefit? It is not enough to say that they describe the ways in which, at a certain period of the past, He dealt with His children. Our souls rightly demand more than this, of the Word which is of and from Him. Must it not therefore be, that other teachings are hidden within the law of sacrifices? Must not the latter represent spiritual things which, if apprehended, will be of service for the present and all future time? A knowledge of the internal sense enables us to answer these questions affirmatively. The animals offered in sacrifices were the representative forms

of good affections. They were gentle and harmless creatures taken from the flocks and herds, and are denominated clean beasts as distinguished from others which were called unclean. To bring them as an offering to the Lord was expressive of the grand universal truth that He can be genuinely worshipped by men only so far as they approach Him with pure and innocent affections, rejecting such as are selfish and evil. The lamb represents one such affection, the bullock another, and so on. From this point of view the law of sacrifices becomes a law to ourselves. In proportion as we are able to read the outward signs, so that they shall yield to us the things which they signify, we shall find recorded, with infinite fulness of detail, exactly what is needed to bring the mind into that relation to the Lord which is living and perpetual worship. Even though in this world our knowledge may not extend far into particulars, there will be no little comfort in the general perception and assurance that the literal commands are filled with infinite and everlasting truth.

Consider, too, the history of the Israelites as presented in the Old Testament. Bear in mind that it is so constructed as to be, in its deeper bosom, a spiritual history of man in his preparation for the life eternal. His varied experiences of temptation and conflict, of struggle and failure, of victory and triumph, are all there. Whether he reads of Abraham or Joseph, of Joshua or Samson, of David or Ahab, he finds, concealed beneath the surface, the true story of his own inner life. The wars of the children of Israel are his wars. Their enemies are his enemies. Like them, he must pass through a wilderness from Egypt to Canaan. Like them, he may be carried captive to Assyria or Babylon. His success and happiness must depend on essentially the same conditions as theirs. For he, too, must be obedient to the Divine voice. As they, on their journeys, followed the ark of the Lord, which the priests carried before them, so must he, in spirit, follow the ten commandments which were the precious contents of the ark. The city Jerusalem was built for him, and he must seek to worship in its temple. In short, he must en-

deavor to be in a true sense, "an Israelite indeed, in whom is no guile."

To be able to interpret the Scriptures in this manner is to see them filled with new life. To know that the inner meaning is no vague generality, but something altogether definite, extending to the smallest particulars, is to have a conception of Divine revelation which is in the highest degree inspiring. It then becomes clearly apparent why the Bible is so unlike other books. Within it is a spirit that quickeneth. By means of that spirit the Lord Himself is present with one who devoutly reads the Scriptures; and the heavens likewise draw near with their benedictions.

This is the position occupied by those who believe in the doctrines of the New Church. Yea, the fact that there is in the Scriptures an internal sense, which is now for the first time distinctly revealed, is what gives to that church its name and existence. All its important doctrines are such as visibly shine out of the Word thus opened. Fresh thoughts concerning God and His Providence, heaven and the life hereafter, true happiness and how to obtain it, are awakened by this shining. But the crowning blessing of all is the new relationship established with the Lord Himself, who comes to us in His Word, revealing for our present need things kept secret from the foundation of the world, making it possible for us to know Him better, to love Him more truly, and to be conjoined with Him more perfectly.

Listen to some of Swedenborg's statements with regard to this subject:

The Sacred Scripture, or the Word, is Divine truth itself (S. S. 1). In the Word there is a spiritual sense, hitherto unknown (S. S. 4). This sense is in each and every thing in the Word (S. S. 9). It is from the spiritual sense that the Word is Divinely inspired, and holy in every expression (S. S. 18). What is from the Divine descends through the heavens even to man. Wherefore in the heavens it is accommodated to the wisdom of the angels who are there, and in the earths it is accommodated to the apprehension of the men who are there. Wherefore in the Word there is an internal sense, which is spiritual, for the angels, and an external

sense, which is natural, for men. Hence it is that conjunction of heaven with man is effected by the Word (A. C. 10322). From these things it may be concluded what kind of wisdom is stored up and concealed in the Word which is in the world, for in it lies hidden all angelic wisdom, which is ineffable; for its sense of the letter is the container of it; and the man who is made an angel by the Lord through the Word, comes into that wisdom after death (S. S. 75).

No one can deny that this conception of the Scriptures places them on a higher pedestal than they have ever occupied among Christians. The only question which may arise is whether it is not too wonderful to be true. A Bible which contains infinite and eternal truth, a Bible whereby the thoughts of God are unceasingly communicated to those who are ready to receive them, a Bible which reaches through the heavens to the earth, and which binds together in loving fellowship the hearts of men and angels — can it be that we possess so marvellous a treasure? Incredible as this may appear, it is certain that nothing less will answer the requirements of a genuine Divine revelation. Unless we can read it in such a way that it is the Lord's voice speaking to us, unless it brings a wisdom and an influence which are higher than this world, and which must be heavenly, if heaven bears any relation to the earth — it may be a good book, but it cannot be the Word of God. The language above quoted is no stronger, and scarcely more definite, than some expressions which are found in the Scriptures themselves; as, for instance: "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God." "The word of our God shall stand for ever." "The words that I speak unto you, they are spirit, and they are life." "For ever, O Jehovah, thy word is settled in heaven." "Bless Jehovah, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."

Some of these points, however, will receive further illustration in the next paper. Let us now turn our attention for a few moments to the sense of the letter, and consider how wondrously it has been accommodated to the states of men

on earth, and yet contains within itself Divine and heavenly wisdom.

The Old Testament, outwardly regarded, is altogether Jewish. It was written by Jewish hands, is filled with Jewish forms of thought, and was adapted to Jewish conditions. In fact, it is like a mirror, in which those conditions are perfectly reflected. The Jews or Israelites were, in more ways than one, a peculiar people. Not the least noticeable of their characteristics was an extreme literalness, which grew, in part at least, out of their low and external state of mind. With difficulty, as will be remembered, were they, at certain stages of their history, restrained from open idolatry. The most stringent regulations were necessary, in order to keep them from the profane and impure practices of the nations round about them. We can easily see that if anything resembling a church were to be raised up among them, it must be such a system of religion as they were ready to adopt. The Lord, in dealing with them, must meet them where they were. They could not rise to the conception of the universal brotherhood of man; and so He suffered them to form an exclusive little brotherhood of their own, based on the ties of blood relationship, and a common natural parentage. For the same reason He permitted their hopes and aspirations to be centred in one small country, whose very soil they learned to esteem holy, and where they could, without interference from others, perform their acts of worship. That worship, too, was not of an exalted type, but was the best of which they were capable. Consisting, as it so largely did, of animal sacrifices, it was a concession to their semi-barbarous condition. But it was placed under the most minute restrictions. Every iota of law and ritual was prescribed to them with the utmost exactness; so that their duty at every point was discharged by implicit and scrupulous obedience. They could not raise their thoughts to spiritual things; and so they were carefully guided in a multitude of natural observances, which were to them the fulfilment of all obligations.

These statements are abundantly confirmed in the New Testament. There it is distinctly averred that certain prac-

tices not in themselves good were permitted to the Jews on account of the hardness of their hearts. "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Our Lord, in the sermon on the mount and elsewhere, emphasized the difference between what was said by them of old time, and the Gospel which He came to preach. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies." Yet in drawing this contrast He did not repudiate the earlier Scriptures. On the contrary, in another part of the same discourse His language is: "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil." The New Testament was the complete fulfilment of the Old. In like manner, the apostles saw that many outward requirements of the Mosaic law were abrogated by the Saviour's coming. No longer would Jerusalem be regarded as the one place where men ought to worship. There was no more occasion for the priesthood of Aaron, for the temple, for the altar, or for the golden candlestick. It was not necessary that the smoke of the morning and evening lambs should ascend, a sweet savour to Jehovah, now that the Lamb of God had come, to take away the sin of the world. By those who welcomed Him it was perceived that the age of Judaism, with its ceremonial observances, had run its course. At least, it came to be so understood after a little while. But no one dreamed of such a thing as rejecting the Scriptures in which the law was contained. These were as precious as ever, but the Lord's life on earth had filled them with new light. They were felt to be prophetic of His advent, and to be fulfilled in Him. Jewish though they were, they were believed to admit of Christian interpretations. At all events, they were the original foundations on which Christianity rested.

The Lord Himself had said to His disciples, "To you it is given to know the mysteries of the kingdom of God; but

unto them that are without all things are done in parables." In the last days after His resurrection, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Throughout the Gospels we are repeatedly reminded that such or such a thing was done, that the Scriptures might be fulfilled. Thus an organic connection is shown to exist between the Old Testament and the New; and the two are but separate parts of one Divine revelation.

Now there is but one conclusion to which all these statements point, namely this: that while the Old Testament in its outward form was perfectly adapted to the genius and circumstances of the Jews, there were all the while deeper things within it which the Jews could not understand. The letter was one thing, the indwelling spirit was another, and the difference between them was like that between a body and its soul. This is the principle for which the New Church contends, as being applicable to all the Divinely inspired writings, from Genesis to Revelation. It is the doctrine of the internal or spiritual sense, and furnishes the test whereby that which is Divinely inspired is distinguished from that which is not. Some books of both Testaments, which have been commonly judged canonical, are found to be wanting in this highest kind of inspiration. But wherever it exists, the truth which lies concealed beneath the surface of the letter is absolutely limitless. We have not yet begun to draw out the water from our wells of salvation.

In conclusion, let us briefly direct our thoughts to the subject of correspondences, which, as stated last Sunday, are the key whereby the Scriptures may be unlocked, and their inner contents laid open.

First of all, be it remembered that there is nothing factitious or abitrary about them. Correspondence is a term which designates the relation universally existing between that which is spiritual and that which is natural. Accordingly it describes a law or condition of creation itself. The natural and the spiritual are entirely distinct from each other. Consider, for instance, the body and spirit of a man. They

are intimately connected with one another, but are not, and never can be, identical. They belong to different planes or degrees of life. The spirit acts upon the body, and the body reacts upon the spirit; but they cannot be blended or commingled, or pass out of their respective spheres. The body continues to be natural, and the spirit continues to be spiritual, in all places and circumstances. Hence they are said to correspond to each other.

Take another example. The thoughts within man pertain to his mind or spirit, and are therefore spiritual. As such, they can never be apprehended by natural eyes and ears, or by any of the senses. In order to be thus apprehended, they must be clothed in natural forms, of which the senses can take cognizance. Such forms are words, which, when written or spoken, are seen or heard. The thoughts are not the words, and the words are not the thoughts. The two are wholly distinct, and yet they make one. They are the spiritual and natural parts of the same thing. The relation between them is called correspondence.

Every thing natural has within it something spiritual, from which it exists, and to which it corresponds. This readily appears in such examples as have been given. Plainly the life of the body is from the spirit; for when the spirit is withdrawn, the body dies. So too, it is the thoughts within the words which cause the latter to be uttered, and give them their vitality. In like manner, throughout the whole realm of nature the forms which are visible embody that which is invisible. Matter is everywhere instinct with spirit. Grass, trees, cattle, stones, rivers, mountains — whatever be the objects on which our eyes rest — are the outshadowing of some spiritual essence or quality, some phase or condition of the mind's life. Thus is the book of nature full of an inner meaning which correspondences interpret, written in a language which reveals the deeper secrets of causation and existence.

In this same language, which is as old as creation itself, the Word of God finds its fitting mode of expression. So is it made serviceable to all the states and needs of human be-

ings. So does it carry in every verse and sentence its different yet harmonious lessons for old and young, for wise and simple, for men on earth, and for men in heaven. So does it vindicate its Divine character, and prove itself worthy of Him who gave it.

Boston, Mass. JAMES REED.

THE BOOK DANIEL, ITS PROPHETIC CHARACTER AND SPIRITUAL MEANING. — VIII.

CHAPTER VI. — DANIEL IN THE LIONS' DEN.

IN a former number of these commentaries, I have referred to the statement contained in the last verse of chapter v. (31) of the book Daniel, which seems properly to belong to the beginning of the sixth chapter; as presenting some difficulty, when taken in connection with the history of Media and Babylonia. "And Darius, the Median, took the kingdom, being about three score and two years old." Now Cyrus was the conqueror of Babylon, and must have ruled over it in person or by a vice regent, as Babylonia had been ruled long before. I adopted the supposition that this Darius was some Median king or prince to whom the vice royalty of Babylon was committed. (See NEW-JERUSALEM MAGAZINE, Vol. XV., p. 579.) The difficulty with several commentators has been to identify "Darius the Median," mentioned here, with any known character of history. The best supposition, it seems to me, is that supported by Mr. Westcott, that Darius was the personal name of Astyages, the last King of the Medes, who was the son of Cyaxares, the conqueror of Ninevah, the first Ahasuerus of Old-Testament history. In DANIEL ix. 1, Ahasuerus is said to be the father of Darius, the Mede. Cyrus was the grandson of Astyages by his daughter Mandane. According to the old legends, Astyages intended to put Cyrus to death secretly, but his life was preserved by the man who was expected to end it, and subsequently he was brought back to the king's palace, and was educated there, in

Ecbatana, the capital city of Media. This was the youth who afterwards became the founder of the Persian Empire and a great warrior. Singularly enough, Astyages himself became subject to Cyrus, the latter having joined in a revolt of a party of the Medes against him and taken him prisoner. It is now understood by those who adopt the above supposition that Cyrus set his grandfather upon the throne of Babylon. This is not at all difficult of belief. Whoever this Darius the Median may have been, however, he did not rule long in Babylon. He must not be confounded with Darius Hystaspes, the Persian monarch of a later day, who sent great expeditions against the States of Asia Minor and Greece.

While it is not necessary to dwell at much length upon the history of those times in studying the spiritual meaning of this book, yet it seems useful to present a few facts to relieve the mind of apparent difficulties. We may be sure that "Darius the Median" was a real personage and that he represents some principle that rules in the mind when the church is consummated. The literal statements must not hold our attention too strongly if we would learn the spiritual ideas that are involved in them.

Let us turn to the narrative and consider the things that are recorded in this chapter. In the first three verses as they are now placed in our Bibles we read:

It pleased Darius to set over the kingdom one hundred and twenty princes which should be over the whole kingdom; and over these, three presidents of whom Daniel was first; that the princes might give accounts unto them and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

In the revised version some slight changes have been made. The princes are called "satraps," a name applied to governors of provinces, who had great authority but in all very important matters were wholly subject to the royal will and pleasure. Then they are said to be "throughout" the whole kingdom and not "over" it. Again we read that Daniel was "one" of the presidents and not the "first." Now this arrange-

ment or order of things under Darius, while it seems to relate only to civil affairs, represents the establishment of a government in spiritual affairs, or in the church, with a view to secure the obedience of human beings to the will of another, who is vested with absolute power, or to those under him, in order that he and they may receive adoration. It is the elevation of man to the throne of God. The worship of kings and emperors, which seems an incredible thing at this day, is not an unknown thing in history. Not a few have fancied themselves gods. Cæsar was proclaimed to be one, and when men refused to pay him divine homage, the cry was heard, "To the lions." There seems, however, to be a difference between Darius and Cæsar. The former does not appear to have sought power or adoration. It was the presidents and satraps who sought occasion to accuse Daniel, although there was no fault in him, and to accomplish his destruction they prevailed upon Darius to sign the unalterable decree that no petition should be made to any god or man for thirty days, save to the king, and that whosoever did so should be cast into the den of lions. There is a striking analogy here to the conduct of the high-priests who sought occasion to accuse the Lord of seeking to overthrow the Roman government, and in Pilate we find a very striking resemblance to Darius. Indeed in interpreting this portion of the book Daniel we should regard Darius as a representative of the civil power rather than of the spiritual, of the natural love of dominion as manifested in civil affairs, and the satraps and presidents as representing the priesthood who endeavor to gain power for themselves and who seek to obtain a decree or law which shall prevent the worship of the true God. Daniel, on the other hand, represents all those who acknowledge the Divine Truth and worship the Lord alone, and in the highest sense he represents the Lord who is the Divine Truth. The hatred and opposition of the high-priests and rulers in the Jewish Church to the Lord, and their desire to destroy Him, denotes the hatred of all who are in self-love and the evils which spring from it, towards the Divine Truth itself. The same natural feeling of pity which Pilate seems to have had for the Lord, making him

unwilling to crucify him, seems to have influenced Darius. He placed Daniel in a high position and "thought to set him over the whole realm." These rulers hated Daniel on this account. When they told the king of Daniel's praying to his God, "he was sore displeased and set his heart on Daniel to deliver him; and he labored until the going down of the sun to rescue him." But he could not reverse his own decree. When at last he allowed Daniel to be cast into the lions' den, he said unto Daniel, "Thy God whom thou servest continually, He will deliver thee," as if he believed in the power of God. To this may be added that he fasted all night and had no sleep after he had consented to the wicked deed. It is not an uncommon thing for men to act in this way. They are persuaded to do wrong against their better feelings and convictions, by designing men who flatter their pride and love of being exalted to power and make them believe that human decrees are higher than the Divine Truth itself. The whole teaching of this chapter in its spiritual meaning points directly to the Roman Catholic Church, at the period of the Inquisition, when the pope and his minions gained control over the civil power, and used it as a means to accomplish their own diabolical purposes.

Swedenborg plainly refers to the Inquisition as foretold in this chapter. "The punishment of the Inquisition," he says, "is the den of lions into which Daniel was cast." (See "Summary Exposition of the Internal Sense of the Prophecies and Psalms.") The den of lions was not a natural den of wild beasts, but an artificial one in the king's forests where the beasts were kept to be hunted. It seems a horrible and cruel death to inflict upon human beings to cast them to the lions to be devoured. This death was suffered by the Christians at Rome. Even more horrible were the punishments of the Inquisition in the fifteenth and sixteenth centuries, which are matters of history well known and authenticated. The slow torture of the rack and the burning fagots was even more to be dreaded than the destruction by beasts.

All this evil passion and hatred springs from the infernal love of ruling over others. What a poor satisfaction it seems

to us, in this age, to exact from our fellowmen a confession of our belief or to compel them to worship as we do! What a change has taken place in the Christian world! Although there may be men, even at this day, who entertain intense hatred against those who differ from them in their religious faith and form of worship, yet the civil power can no longer be used to gratify this hatred. The Inquisition is no longer possible.

The fact that Daniel escaped unhurt may be regarded as miraculous, but it is not difficult to see that the spiritual sphere of a human being, strong in his own faith, and guarded and protected by angels, would be felt by the beasts, who would quail under its influence. Daniel said: "My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also, before thee O king, I have done no hurt."

The sequel proves the law of spiritual life that the evil which men would do to others returns upon themselves. The king commanded Daniel's enemies to be cast into the den of lions, and not only them but their wives and children; "and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den."

The conduct of Darius in issuing the final decree that all men in his kingdom should tremble and fear before the God of Daniel, bears some resemblance to that of the civil rulers in the time of the Reformation who no longer favored the Church of Rome. This command can hardly be regarded as the expression of true spiritual worship, which springs from love and not from fear or compulsion.

Passing from the historical spiritual sense to a still higher meaning, let us consider this history somewhat with reference to the Lord's life. I have already pointed out the representation which Daniel holds throughout the whole narrative, how like he was to Joseph, who was held captive in a strange land, and yet became the saviour of his people by the power which God gave him to interpret dreams and to show forth his wisdom. His enemies were compelled to acknowledge this power even against themselves. From all that is written

about Daniel, it is not difficult to see that he represents the Lord, and that all the sufferings he endured are typical of the temptations endured by the Saviour for the sake of redeeming man from the evil power. When the Lord was in the wilderness, it is said He was with the beasts. These beasts were the evil spirits of hell that sought His destruction. In the fifty-seventh psalm we read: "My soul is among lions; and I lie even among them that are set on fire, even the sons of men whose teeth are spears and arrows and their tongue a sharp sword." (ver. 4.) These words signify spiritual temptations. Man's soul is among lions when he is tempted by evil spirits to deny the Lord and to disobey His commandments. Lions are destructive beasts. They are strong and powerful. In the language of the Word they sometimes denote the destructive power of falsity derived from evil, and sometimes the saving and redeeming power of truth derived from love. The psalmist, speaking of his spiritual enemies, says: "They gaped upon me with their mouths as a ravening and a roaring lion." (xxii. 13.) But the Lord Himself is called the "Lion of the tribe of Judah," by which is signified the omnipotence of the Divine Truth proceeding from the Divine Love. The Lord made the truth powerful in Himself to overcome all evil. Before this work was accomplished, however, He was tempted by evil spirits; His "soul was among lions," and unless He had been sustained by the power of Infinite Divine Love, hell would have gained the victory. Like Daniel He prayed not to any human power, but to the Divine power within Him. In the garden of Gethsemane He fell on His face and prayed three times, saying the same words: "O my Father, if this cup may not pass from me except I drink it, Thy will be done." (MATT. xxvi. 39–44.) Daniel seems to have had the words of the fifty-fifth psalm in his mind when he prayed three times a day from his windows with his face towards Jerusalem: "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice." (ver. 17.)

When we speak of the lions' den as denoting hell, and the beasts as denoting the evil spirits of hell, we must think of a

state of mind when man is assailed by those who would destroy his trust in the power of the Lord. The Lord's perfect innocence is simply represented by the innocence of Daniel, which must have been imperfect compared with the Divine Innocence itself. In the law of representation the spiritual quality of the one who represents is not to be reflected upon. We see the Divine only in faint images in the lives of those who exhibit heavenly virtue and angelic goodness.

Let us now briefly consider this narrative in relation to man's regeneration. Daniel not only represents the Lord as Divine Truth, he also represents the truth as it is received by man, or the spiritual principle seen with reference to his spiritual life. Darius, on the other hand, as the king or ruler in Babylon, represents the truth seen with reference to natural life, and as it may be made conducive to our natural welfare. Natural truth should be held subordinate to spiritual and Divine Truth; if not, man perverts and profanes holy things and is subject to Babylon. When man's affections are turned to evil and he is under the influence of self-love, he wishes to make all things subservient to himself. He thus sets himself against the Lord and is filled with hatred and enmity towards his neighbor. The truth loses its influence over his mind and he falls a prey to the influence of evil spirits. His spiritual life is in danger of destruction, because for a time he loses his freedom and rationality. But if there be remains of good in him and a remaining faith in the Lord, he will become conscious of the evil within him and around him, and will pray to the Lord for deliverance. He will set his face towards Jerusalem and pray at evening, morning, and at noon. The effect of spiritual temptation is to induce a fear of punishment and the loss of life. But the Lord is very near to man in temptation and is ever ready to save him, and if he constantly turns to the Lord for help, He will send His angel and shut the lions' mouths.

"No manner of hurt was found upon Daniel because he believed in his God." There is power in faith derived from love and united with it. And it is wonderful what an effect this power and the example of a good life have upon those who

are in natural states of thought and have not yet acknowledged any spiritual law. This is shown in the speech and actions of Darius. The world is moved out of its indifference and unbelief by the results of good living and successful resistance to evil. And the natural man, looking to his own security and protection, may be willing to have the whole world acknowledge and worship the God of Daniel, when he sees that faith in Him gives men such power to overcome danger and evil, when it makes them masters over themselves and guides and teachers to others.

Brookline, Mass. WILLARD H. HINKLEY.

MARS.

AFTER the idea that the planets are inhabited has been for many years made use of to cast ridicule upon the doctrines of the New Church, it is interesting to note the general scientific acknowledgment, within a brief time, that Mars is inhabited. A writer in Westermann's *Monats-Hefte* (monthly number), Brunswick, has said that "it has been an immense gain to our intellectual culture to overthrow the pride, born of ignorance, which in earlier centuries prompted man to regard this earth as the one inhabited sphere in the universe; equal rights for all planets appears to be the law of Nature, which certainly has not expended all her forces on this dark clod of ours."

The moral effect which the writer gives to the thought is noteworthy. He points out indeed, that so long as men felt sure that only this earth is inhabited, they were in a debased mental condition. It would seem to be essential to the realization of better mental conditions that men should give up the false notion. And this is precisely the reason that the truth, now recognized by scientists, should have entered into the doctrines of the New Church, since men must come in all respects to broader and clearer views of mankind before the promises of the Holy Word can be fulfilled. We are all aware that human slavery and every form of injustice to man are obstacles to the coming of the new age, but it

may not have been so distinctly seen that the old idea of the sole habitability of this earth is an obstacle to true progress.

Some other portions of the article referred to may be quoted to advantage as showing the present condition of the question:

Our neighbor planet, Mars, is once more visible in space. From June to September, 1891, his course lay beyond the Sun, and he was invisible, but owing to the fact that the Earth travels faster than he, he is again within our range of vision, gleaming in his ruddy glow from 3 A. M., as morning star, in the eastern heavens. Every day he approaches 1,300,000 kilometres nearer the Earth, every day his apparent magnitude increases, so that on the 4th of August, 1892, the two worlds will be divided by a space of only 65,000,000 kilometres.

The approach of the planet to the earth occurs at intervals of 2 years, 48 days, and 23 hours, but these periodical approaches are not to a uniform distance. The points of nearest approach (opposition) range between 57,000,000 and 98,000,000 kilometres, and the facilities for precise observation vary correspondingly. The last closest approach of Mars was in 1879. Schiaparelli's famous observations of the peculiarities of his surface, which created so much sensation at the time, and won for Mars the title of the "neighbor world," were made as early as 1877. The observations then made were verified in the opposition of 1880–81, partly by himself, partly by other astronomers, and afforded data for the study of the geography, or, more properly, the areography of Mars, which is much more interesting than that of the moon. There has been no opportunity for further observations since then, the oppositions throughout the decade having been extremely unfavorable. The next opposition will be the first of a more favorable series which extends to 1896, reaching the most favorable point in 1894.

The first sight of Mars through an observatory telescope is almost terrifying, even for a person of good nerves. It is as if one saw the whole earth, with its icy poles, as a solid globe, floating overhead. One distinguishes clearly the dark blue seas, and the brilliant beaming, many-hued, dry land — and on this, the dry beds of a multitude of lakes, bays, gulfs, streams, and canals, these latter either parallel to each other or crossing one another at right angles. As you continue to look, you note the variations of

color and of light and shade; and further that the outlines on one edge of the disk pass out of sight, while on the other the landscape expands; you see that Mars revolves on his axis, and that the ends of the axis are the frozen poles as with us. There is a further resemblance in the inclination in the axis which provides that on this planet also the seasons follow each other in regular succession. The ice crust at the poles diminishes in summer, affording demonstration not only that Mars is influenced by the sun's rays precisely as we are, but also that the air and water are identical with ours. In fact, the meteorology of Mars is now being reduced to a science.

Judging the two planets by superficial characteristics, however, one must admit a distinction, implying a higher degree of development in Mars. The continents of the Earth seen from a distance, present a very torn appearance, and occupy scarcely a third of its surface, while Mars is girdled on both sides of the equator by one continuous mainland, intersected by a network of canals and rivers, the land occupying approximately three fourths of the whole area of the planet, and the water only one-fourth, as a consequence of which it may be that its atmosphere is less clouded and vapor-laden than ours. Peculiarly characteristic is the arrangement in which the geological nature of Mars has laid out the streams (canals?). All our streams, without exception, are tortuous, and all increase in width as they near the ocean. On Mars, on the contray, the streams flow in straight lines, and are of uniform width from source to mouth. These streams, from 70 to 100 kilometres apart, have their banks so well defined as to suggest the idea that they are subject to intelligent regulation. It is hardly possible to conceive that two parallel canals, intersected at right angles by a third, as in Opher land, can be the work of the elementary forces of nature. The question suggests itself again by the two canals which flow from ocean to ocean through the island, Hellas, crossing each other at right angles in the centre. Not less questionable is the origin of the great blue Lake of the Sun in the centre of Kepler land, with its three rectilinear canals connecting it with the ocean.

Ever and ever the question recurs: Is it possible that the crust of a planet, whose density is only seven tenths less (*sic*) than that of the earth, can be so yielding that the streams at their origin encountered no impediment to their direct course? Or have they

really been regulated by the inhabitants of Mars — an engineering feat presenting, perhaps, few serious difficulties?

But what most excites our astonishment in connection with these canals is that almost every one of them is double, namely, it has its parallel canal alongside of it, but visible at intervals only. This has thoroughly perplexed all investigators. The Earth has nothing analogous to aid us to a solution. On this account the return of Mars is looked forward to with considerable interest. The improvement in optical instruments within the past decade may probably help to solve the riddle, or, what is perhaps still more probable, may present more riddles for our solution. The occasion of Mars's next return will be the first time for fifteen years that we shall have an opportunity of examining his South polar region.

Very little is told us in the doctrines of a scientfic nature, for that is not their province, but one fact is of a kind which seems to apply at once to the above description, and that is as to the nature of the people:

> Among the spirits from the earths of this solar system the spirits of Mars are the best of all, for they are mostly celestial men, not unlike those who were of the most ancient church in this earth. . . . Angelic spirits spoke with me about the life of the inhabitants in their earth [Mars], that they are not under kingdoms but divided into societies, greater and smaller, and that they associate to themselves such as agree. . . . They further said that in their earth they eat the fruits of trees, especially a certain round fruit. (E. U. 85, 90, 93.)

Of course it is understood that Swedenborg never made any such claim as has been frequently alleged, namely, that he had visited the planets. It was in the spiritual world, where all men may meet, that he was permitted to converse with those who had lived, while in the flesh, on the planets, thus to learn their places in the great unit of humanity, and such particulars of their earthly life as illustrated the case. The reader of "The Earths in the Universe" will notice, however, that there is no curiosity displayed on Swedenborg's part, that he simply records what was told, and that the effect upon the reader is a marked broadening of his conception of

the universal Providence of the Lord — a result which, as intimated above, the scientific study of Mars likewise produces.

Cambridge, Mass. THEODORE F. WRIGHT.

OPEN LETTERS.

THE GIFT BOOKS.

Editor of the New-Jerusalem Magazine: —

A PARAGRAPH on the subject of Gift Books, in a recent number of the MAGAZINE, leads me to mention a few facts in regard to the work which may not be generally known. During the year 1890, Dr. John Ellis distributed to ministers, I believe, 85,000 copies of "The New-Jerusalem and its Heavenly Doctrine," printed from duplicate plates made from those of the Tract Society's Pocket Edition. In 1891, he printed in the same way and distributed 85,000 copies of "The Doctrine of the Lord," and 86,000 copies of "The Doctrine of Life," a total in two years of 256,000 small volumes of Swedenborg.

Each of these little books bore an announcement of the larger works offered by the Iungerich Fund and the Tract Society, which has had the effect of considerably increasing the demand for the larger books. The work of the Iungerich Fund is reported every year to the Convention, but bare figures, even very large figures, convey very little idea of the extent of the work and show nothing of the spirit of eager inquiry and appreciative interest which the Gift Books awaken. The labor of distributing these larger books is done almost wholly by J. B. Lippincott Co., of Philadelphia, bringing to their office sometimes as many as twenty-five letters of order or inquiry in a single mail, or sixty in a single day. The service rendered the New Church by this publishing house is very great, and in the days when prejudice was strong the endorsement of their name was invaluable.

The spirit of the letters received is most encouraging. It would surprise the readers of the MAGAZINE to hear the names of well-known clergymen and authors at whose suggestion some of the applications for books are made. The letters prove that these precious books are becoming widely known, and are favorably regarded by many thoughtful persons in all churches, and this with increasing openness.

Each year's experience gives new evidence to those actively engaged in the work, that, at least as far as the books of Swedenborg are concerned, the volumes selected for distribution are peculiarly well suited to the purpose. "The True Christian Religion" is attractive in title and comprehensive; "The Apocalypse Revealed," in its very name promises an interpretation of a part of the Word on which most clergymen are seeking light; "Heaven and Hell" suggests help where the need of help is sorely felt; "The Divine Love and Wisdom," it was thought, might interest teachers and students of science, as a book rather of philosophy than theology, and it has been tested far enough to show that it has a ready welcome among this best class of readers.

The size of the works may sometimes prevent their receiving a thorough reading until a knowledge of their contents has been gained from a less formidable book. This introductory use seems to be well performed by the pocket editions so widely circulated by Dr. Ellis.

Several years' acquaintance with the distribution of Gift Books as carried on by the Iungerich Fund, leads me to regard it as the most economical, the most effective missionary work which is done for the New Church. It has seemed in many ways to have been wonderfully favored by the Divine Providence. It is deserving of the regard and encouragement of the whole church.

Philadelphia, Pa. Wm. L. Worcester.

We are too much in the habit of looking forward to heaven as to something that *will be* — an easier, pleasanter story for us to read when we have finished this tiresome earth-narrative; a luxurious palace-chamber to rest in after this life's drudgery is ended; a remote, celestial, mountain retreat, where the sound of the restless waves of humanity forever fretting their shores will vex our ears no longer. And so we stumble on, pitying ourselves for the hard times we have to endure on earth, and singing our songs of "the sweet by-and-by," as if there were some saving merit in having patience with time, and in dreaming of a broader and happier realm that we call eternity. But the eternal issues are now and here, in our thoughts and deeds; in our simple, common, every-day relations to God and to our fellow-beings. Today or never, here or nowhere, is eternity. — *Lucy Larcom.*

DOCTRINAL STUDIES.

FIRST NOTES ON THE SCRIPTURES.

CONTINUING our reading of the "Adversaria," or notes written by Swedenborg during the early part of his enlightenment, and before he was prepared to publish the "Arcana," we notice an eloquent passage in III. 40 on GEN. xxxv. 27:

That place is the centre where God the Messiah is. It was there where the tabernacle was which Moses carried in the wilderness wherever the tribes went. So was it afterwards wherever the tabernacle was and God the Messiah appeared in it; so later at Jerusalem when the temple was built, but not in the temple when profaned and ruined; but everywhere in the whole world where is the house of God, and the rock, the shepherd of Israel, that is, God the Messiah; and so in every man when faith in God answers to His mercy. There is the centre of the true church and His kingdom.

The conscientious caution of the author is frequently shown as when he says (III. 54):

If it be allowable to tell more as to Esau and Ishmael, let it appear when the printing is taking place.

An extremely interesting remark is found in III. 59:

As to sons of so different nature being born of one parent [Esau and Jacob], compare what is written and dictated (to be inserted here if afterward it is allowed) at the end of this volume in regard to the transmission of qualities.

The end of the volume (*calx tomi*) here referred to may mean the place where this series of numbers leaves off, that is at 2476 on EXOD. xiv., or some other point of the manuscript. No such remarks have been found, and it is likely that the author's words on the subject may be found in some place in the "Diary."

In III. 88 we find a still more significant passage:

No evil was ever yet injected by evil spirits which was not turned to good by God the Messiah, which is shown from so many

records that no doubt can be felt about it, for this has always happened to me and so often that the times cannot be counted. The evil was turned into good and the falsity into truth as soon as injected by them; and so was sadness turned into joy. That the opposite occurs with the perverse, both spirits and men, may be concluded from individuals and collective bodies. This concerns the state after death. This is to be well observed. This is from the experience of now nine months and so repeated daily that I cannot count the instances, because they are so frequent and so wonderful since never yet, not even once could they [the evil spirits] be kept from their endeavors. This is to be carefully observed.

This tells us at once the constant temptation and opposition which Swedenborg encountered from evil influences and the sense of security in the Lord which came to him. Somewhat later than this, III. 681, he gives the date, May 16, 1746. In I. 1003, he had set the beginning of his spiritual intercourse at the middle of April, 1745, and it had been continuous "except during one month." He was now writing, it would appear, early in 1746.

We find in III. 98, a terse saying that "men without reformation are wild animals (*animalia fera*)."

In 135 there is a statement which more fully sets forth the experience told in 88, but an addition is made as to the hereafter:

As to men after death the case is different. They are then not the subjects of spirits as when in the body, because they are then spirits themselves and more perfect than before, but this perfection will be treated of elsewhere by the mercy of God the Messiah. The topic is very intricate, so that it cannot be told in a few words. It will therefore be treated elsewhere.

In 136 he shows the old idea of the devil:

He was at first made good and an angel of light, also called son of the morning and prince, besides other names. It is known that he fell from that perfection in which he was made and became a devil, and that he and his company were cast out of heaven.

N. 148 is a passage which must be quoted:

When it is permitted to examine the Word of God the Messiah

in its deeper meanings, more arcana appear than can ever be seen elsewhere, for it cannot benefit a man to know all things before he has become such that he will put faith in nothing which he cannot comprehend with his intellect. Some arcana, by the infinite mercy of God the Messiah, have been treated of already.

This seems to mean that the undogmatic and unprejudiced mind may see the deeper things of the Word.

The clearness with which certain representative characters were then understood may be seen from 155 :

Abraham represents the inmost of the church, thus that in man which is called his soul, for there is a likeness of the church to man ; but Isaac represents the second part, which is called the intellectual mind with the will, thus he is lower in virtue than Abraham but superior to Jacob. Jacob represents the natural mind, or the disposition in man with its desires, and thus he is inferior to Isaac his father but superior to his sons, because he was preserved by God the Messiah from falling to the lowest as the sons did. The sons of Jacob represent that which is called corporeal, thus the earthly part, the kingdom of the devil.

RESTING IN HOPE.

Like to an island, coral-formed, mid-seas,
My Hope from sheer abysses doth arise
'Neath the calm glamour of pacific skies :
And, borne upon the morning ministries
Of warm in-setting tides and gentle breeze,
Rich soil and seed have come ; and, magic-wise
Brave-limbed palmetto groves in martial guise
Raise to the sun their fronded pageantries.

And to mine island in this middle sea
Fair ships of blessed promise come full-fraught
With songsters from another isle more blest,
That, breaking forth in sudden psalmistry,
Have all my groves their wondrous sweetness taught,
And made my Hope, indeed, an isle of rest.

Boston, Mass. Frank Walcott Hutt.

BOOK NOTICES.

THE EVOLUTION OF CHRISTIANITY. By LYMAN ABBOTT. Boston: Houghton, Mifflin, & Co. 1892. pp. 258. $1.25.

DR. ABBOTT'S lectures excited by their outspoken force so general an interest at the time of their delivery in Boston, and were so fully reported, that this book seems already familiar, but it is the first satisfactory account of what was said. Moreover, as the lectures were not written till after delivery, we have here for the first time the author's words. He begins well by saying:

> We are living in a time of religious ferment. What shall we do? Attempt to keep the new wine in the old bottles? That can only end in destroying the bottles and spilling the wine. Attempt to stop the fermentation? Impossible! And if possible, the only result would be to spoil the wine. No! Put the new wine into new bottles that both may be preserved. Spiritual experience is always new. It must, therefore, find a new expression in each age. This book is an attempt to restate the eternal yet ever new truths of the religious life in the terms of modern philosophic thought.

He finds it convenient to divide his subject into nine chapters which treat respectively of Evolution and Religion, Evolution of the Bible, Evolution of the Old Theology, Evolution of the New Theology, Evolution of the Church, Evolution of Christian Society, Evolution of the Soul, the Secret of Spiritual Evolution, and the Consummation of Spiritual Evolution. He does not seek to give information or to investigate deeply, but to gather up undoubted views and to offer some original solutions of problems which have not troubled him as they have troubled more conservative men. He has read carefully Professor Le Conte's "Evolution and its Relation to Religious Thought," and follows a similar line of thought, though with more boldness. Beyond this he does not seem to have studied his subject on its scientific side, and on its theological side he apparently felt fully informed by previous reading and by keen observation of events in the religious world.

In his first chapter he contends that evolution must be accepted in religion as well as in science. In the second he shows that, outwardly considered, the Bible is a series of steps from law to grace. In the next two chapters he shows the general progress of

theology towards complex statements and ceremonies. It was here that he spoke in a way very pleasing to our people when he said:

> The church of the New Jerusalem, popularly known from its founder as Swedenborgianism, reintroduced into Christian theology some of the best elements of Orientalism; reëmphasized the reality of the spiritual life; gave a more spiritual conception of heaven and hell; demanded that the Bible be read as a spiritual revelation, not as a book of external laws; and was emphatic in its declaration that character is salvation, and that there is and can be no other.

Although this is an inadequate statement yet it shows the impartiality of its author, and it is certainly noteworthy that he should place our system first in the list of leavening forces. Thus he said:

> These five movements, the Swedenborgian, the Friends, the Methodist, the Broad Church, and the Unitarian and Universalist, all of them drawing more or less from Oriental and Greek sources, have contributed to make that modern revolution in thought which is miscalled the New Theology.

In treating of the Evolution of the Soul, Dr. Abbott encounters a stumbling-block in the Fall. This, with characteristic boldness, he tosses to one side. He makes a singular argument that though the Fall is described in the third chapter of Genesis it never appears again. "Christ never mentions Adam's Fall. Paul never treats it as a fundamental and essential fact." He thus undermines the old doctrine and then pushes it over. In a sense he is right, for he means the fall of the first pair as taught to him in his childhood and made the basis of the whole theological structure, but he has rejected a truth in its coating of error. He shows, however, that sin is not to him mere immaturity but "deliberate disobedience of the Divine Law."

The imperfection of Dr. Abbott's method is perhaps most apparent when he says:

> Comparative physiology and anatomy make it clear that man is an animal; subkingdom, invertebrate; class, mammal; order, apes.

Yet within a page he modifies his declaration thus:

> Comparative physiology and scientific anthropology, so far as we can trace animal life back to prehistoric periods, lead towards the conclusion that all races of men not only have a common origin, but one in common with other kindred animals.

Here "make it clear" has become "lead towards the conclusion," which shows that the author's first statement was an overstatement.

We feel that while this book will not affect profound thinkers, it will instruct many people, and on the whole wisely. Yet the book is one of a thousand for significance.

GROUND ARMS. By BERTHA VON SUTTNER. Chicago: A. C. McClurg & Co. 1892. pp. 286. $1.00.

THIS, like "Uncle Tom's Cabin" in its day, is a book for every one to read. The situation demands it. It expresses the protest of the human heart against needless wars. It is a cry for general disarmament in Europe, for an international court, and a universal peace. All this is cast into the form of a romance full of historic realities. Martha Althaus, daughter of an Austrian general, was brought up to believe that of all professions war is the noblest. She married a young officer. When the war of 1859 broke out, she investigated its causes and found them unworthy, but her husband went forth and was killed. She had many discussions with her father, all showing that she was right in her detestation of such carnage. In the four years of peace which followed the defeat of Austria, she made the acquaintance of a field officer who also hated war. They were every way kindred spirits and were married. Then came the unholy war of Schleswig-Holstein in 1864, and her husband served in it and wrote letters as to its terrible incidents. He returned wounded. Out of this grew the war between Prussia and Austria in 1866, and in this she visited one battlefield, some days after the battle, when the wounded still lay untended; she was bereft of nearly all her relatives by the plague which followed, and regained her husband again wounded. He then retired from the army to devote himself to promoting international arbitration of disputes, and they were living in Paris when the Franco-Prussian war, the least justifiable of all, broke out. They remained in the city, and he was put to death by the Commune as a German spy. The whole book is one righteous, agonized cry, which must and will be heard.

THE NEW HYMNAL.

VISITORS to the late Convention were presented with a neat pamphlet containing sixteen "Hymns from the Magnificat; a Hymnal for the New Church, prepared by a Committee of the General Convention, to be issued shortly by the Board of Publication." An examination shows at once that the new book will be mechanically perfect, with large pages about eight inches by six, and

the clearest possible printing of tunes and hymns. The tunes in this brochure are not familiar, and judgment should be suspended till the book is out and can be fully examined. We see here, however, some tunes so high in pitch that only a trained choir can use them. The lines :

> Though in the paths of death I tread
> With gloomy horrors overspread

seem to demand notice, for there is certainly ability in the committee to alter them to advantage.

In regard to the proposed name we would ask for a reconsideration. It is the name of the grand Scripture song of Luke i. 46–55, but it is Latin and is not understood by many people, who will use it awkwardly. It is very common to name singing-books in this way, and we already have the "Hosanna," but that word was familiar through being found in the Bible. Suppose that we should call our book "The New Song," would not that be more suggestive and appropriate? The term is found in Ps. xxxiii. 3; xl. 3; xcvi. 1; xcviii. 1; cxliv. 9; cxlix. 1; Isa. xlii. 10; Rev. v. 9; xiv. 3.

A suggestion which we offer with much earnestness is that our Committee give each hymn a text, so that the singer may be brought into direct contact with the Word. This has been done in the "Gospel Hymns" and has greatly strengthened them.

Ezechiel, Daniel, Minores Prophetae. Paris: Librarie Swedenborgienne. 1892. pp. 206 and 238.

We have here the latest issue of the series of books planned by MM. Le Boys Des Guays and Harlé to exhibit the Holy Word with its interpretation from the works of Swedenborg. We have now, through the exertions of M. E. Chevrier, the five volumes treating of the Psalms, Isaiah, Jeremiah, the other prophets, and the Gospels. Already we had the Apocalypse in a treatment somewhat more full. The volume before us begins with Ezekiel, and gives 206 pages to it, keeping the same plan of parallel columns, with the text on one side and the explanation on the other. We notice that while references are given as before to the places in which the text is quoted, nothing is said here of varying translations. Then as a separately paged volume, perhaps the tenth of the whole work, we have Daniel taking 61 pages, Hosea 33, Joel 14, and so on through Malachi, which has 12. This shows how thoroughly the compiler has done his work.

We congratulate him, the French brethren, and our people at large, upon the completion of this part of the work. We would express the hope that M. Chevrier will now take up the historical books, and so make his work perfect, but he has already done nobly and will be rewarded by the thanks of our people. Certainly to the literature of the New Church, the French have made a large addition, and they have done their work so thoroughly that it does not need to be perfected by others, but stands a lasting monument of their zeal and scholarship.

The volumes of this series may be obtained of our publishers, or at any bookroom.

*** *The Philosophical Review* for May, was read with unusual satisfaction. In the first article on "Animal Ethics as Described by Herbert Spencer," Professor Calderwood, of Edinburgh, showed the utter inadequacy of Mr. Spencer's efforts to find ethical thought, in this case justice, in animals. The paper on "The Ultimate Ground of Authority," by the Rev. Professor Sterrett, examined the basis of faith and declared that the theory of "an eternal non-material substance in God as the source of creation, is forcing itself into the systems of Christian theologians." In another very suggestive paper, by Dr. B. C. Burt, on "Natural Science" he said:

> Doubtless as philosophy acquires its rightful influence as a study and a branch of real knowledge in our institutions of learning, and the philosophy of nature receives its proper place among philosophical branches, mechanical science will cease to tyrannize over men's thought of nature.

THE NEW CHURCH.

THE GENERAL MEETINGS OF 1892.

A VERY interesting week for those who participated in it, began at Cincinnati, May 10, when the Council of Ministers came together and immediately began its work. The unusually early date did not interfere perceptibly with the attendance of ministers, though in the Convention which followed the lay delegations were very small. Though no minister was present from Maine, nine came from Massachusetts, four from Philadelphia, two from Iowa, one from Denver, and one from Texas, while Maryland, Ohio, Illinois, and New York were well represented. So many papers had been prepared for the ministers that there was some difficulty in giving them places, but they were all of value, as our readers will be able to see.

The actual business referred to the Council by the Convention was readily managed, because every one was eager to get at the best solution of all questions, and no shadow of personal leadership was perceptible. Indeed we do not remember so signal an act of self-suppression among us as one which occurred at this session, when a minister, who had achieved a reputation for careful work which had given him prominent positions, laid down four important chairmanships and asked to be allowed to take subordinate places. His request was granted in the same spirit in which it was made, and the four places were filled by four new men.

The Council listened with appreciation to the annual address on the Ministry and Preaching, by the Rev. P. B. Cabell, and all considered it a wise and timely paper.

Now that disturbing matters are out of the way, the Council finds time to take up afresh the translation of the Word, and the Rev. L. H. Tafel read a well-ordered paper with the result that the Convention entered upon the work with vigor.

Liturgy Revision also was amply considered, and the Rev. John Worcester not only read a paper, but presented the ministers with a little volume in which he had printed a few psalms arranged for reading, and some selections with music. It will be found, we

think, that valuable material for liturgy improvement is found in the little book, though it must be confessed that conformity to general Christian usage, rather than the development of our special field of ritual, is at present sought for.

Another side of the same subject was presented in a paper by the Rev. James Reed, who pleaded for more uniformity of modes of worship and for unity in general.

An interesting subject was the report of a committee on a revised form of Statement of Faith to be used in the *Messenger*. The editor was one of the committee. We have hope that the new Statement will be well regarded.

The Benediction was a subject well treated in a paper by the Rev. S. M. Warren.

The Creation of the First Men was the topic of the Rev. L. P. Mercer's paper. It will be found in print, with a brief explanation of his view by the one to whom Mr. Mercer referred.

The subject which the Rev. Frank Sewall treated, "Shall we encourage the formation of societies like the King's Daughters?" proved to be very interesting to all present.

The old subject of Confirmation was adversely reported upon by the Rev. A. F. Frost, but it seems to be a rite which thrives on opposition.

In all, nine papers were read. Unfortunately the Rev. Chauncey Giles took cold, and could not be present to read his paper on "The Lord's Method in Teaching," nor was he able to celebrate, with his friends, his seventy-ninth birthday, which happened to come on May 11. The weather was all the time very unpleasant, but he was out during the subsequent days.

The Council had other work referred to it later, so that it held in all eight sessions. The whole number of ministers present was forty.

The meeting of the Alumni of the Theological School was an informal one, but seemed to be useful to those present. The best way of holding this meeting will be found by a few years of experiment, and we would make a suggestion that an address by an alumnus from the fruits of his experience might make a good part of the meeting.

We found the Sunday-School day of unusual value in its discussions, which were broad and progressive. We shall be much mistaken if a good year does not follow the plans formed at Cincin-

nati. The evening was one of the best of all the gatherings, because it showed original ways of doing our work in our circle and beyond. The Rev. S. S. Seward excited enthusiasm by his modest account of the mission chapel in New York.

The meeting of the Young-People's Leagues was excellent, though the leagues in their reports showed great unevenness of work as if they did not feel a common impulse. But some of them are fully alive, and the average of devotion to useful work only needs raising.

We can give here only a general account of the Convention proceedings, which went off with great order and despatch, with the Rev. John Worcester, Vice-President, in the chair. The beloved President, Mr. Giles, made his address Saturday evening, which gave an opportunity to carry the reading of reports well forward on the first day. Yet there was not too much time before the closing hour on Tuesday. The reports seemed to us as good as usual and even better. We noted with especial pleasure the notes of reunion and increased activity in Canada; Maine has an active young minister in one of its churches; Massachusetts could mention a few pleasant matters; New York had reason to be grateful; Pennsylvania had moved forward; Maryland had had a conspicuous year; Ohio was suffering from the infamous assault, by some of her relatives, upon the memory of good Mrs. Allen, whose only fault was her interest in our cause, but the other associations made good reports every way. The outlook is promising wherever the ministers are doing their duty. More money had been raised for missions than ever before. The work in Texas and Florida had enlarged, the distribution of publications had gone on, every minister who had thorough, patient work in him had been fully employed, or nearly so, and no backward steps had been taken at home or abroad.

The Sunday services were all that could be asked for. The church was filled. The Holy Communion was received by nearly the whole congregation. The sermons, by the Rev. Messrs. John Worcester and King, were what the people needed, and all the exercises of worship were impressive.

On Monday afternoon the usual Missionary Meeting was held, with addresses by the Rev. J. E. Smith and others. Some of the speakers went too much into details, thereby preventing others from being heard at all, but we will not criticise them when they have shown by their works their devotion to the cause.

A good deal of business was done on Tuesday. In the election of officers the Rev. S. S. Seward declined to be secretary any longer, and the Rev. A. F. Frost was put into his place. Mr. Seward's declination was unexpected, but he had filled well the laborious place and deserved to be excused. He was made Chairman of the Council of Ministers.

A little breeze was caused by the Rev. John Goddard's proposal to put the name of the Rev. G. W. Savory on the list of ministers, though the language of the Constitution could not be made to cover his case. It is certainly unfortunate, but not uncommon, that a good brother will reject his old faith, but will cling to his old form of church order as if that could not be improved upon.

Some confusion arose in the minds of those not familiar with the organization of the Convention, from the appearance that the Convention had legalized proceedings in the New-York Association that were out of the usual order, and was unwilling to legalize irregular ordinations in the Pacific-Coast Association. But the cases are essentially very different, as we hope will be plain from the following statement.

There is one thread of organic unity in the General Convention ; and that is in the Ministry.

The unity in the Ministry of the Convention depends upon the fact that all the ordaining ministers of the Convention receive their authority to ordain directly from the Convention, and are directly responsible to the Convention for the exercise of this authority. The importance of this principle the New-York Association fully recognized. It desired its presiding minister to receive his authority under somewhat different conditions from the other General Pastors of the Convention, but it had no desire that he should receive them or exercise them independently of the Convention ; and it waited patiently for some years till it could persuade the Convention to grant them in the desired manner.

But on the other hand the Pacific-Coast Association is unwilling that its presiding minister should receive authority to ordain from the General Convention, or should have any responsibility to the Convention for the exercise of such authority. By its very constitution it disclaims all responsibility for the selection or ordination of ministers in its societies, reserving only the right to admit by vote as ministers of the Association those whom the societies may ordain as they please. Any little group of persons,

imperfectly instructed in the doctrines of the New Church, received as a Society by the Association, may select one of their number, ordain him themselves as their minister, and present him to be received as a minister of the Association. And then, as no one has any responsibility in the case, but all are on an equality in regard to it, there is every chance that he will be received, unless he is so conspicuously unfit that his reception would produce a scandal in the church.

The next step will be that the Association will ask that he be recognized as a minister of the General Convention; and then — as his Society is poor — that he be assisted by the Board of Missions. And thus the small funds of the Board will be drawn upon for the support of men of whom it can know little or nothing, and for whom the Pacific-Coast Association has very slight responsibility.

It may be said that the Missionary Board of the Association will be responsible for the men whom it assists with the money of the Convention. But that Board will have upon it no representative of the Convention, no one who is willing to receive authority from and be responsible to the Convention, no one who will judge for the Convention and for the general interests of the church. Its judgment would naturally be local and personal, instead of comprehensive and impersonal.

We have much greater faith in the men than we have in the system. We are willing that they should follow out their principles to their natural results. And we confidently believe that in due time they will themselves desire to be relieved of the system that throws the responsibility of every decision upon them in this purely individual and personal way, and will desire the protection of a just responsibility to the general body of the church. It was in the hope of this result, as was plainly said, that the Convention received the Pacific-Coast Association into membership.

But if, on the contrary, the principles of the Association should come to prevail in the Convention, confidence would vanish with responsibility; there could be no mutual aid or coöperation; each Association, and to a great extent each Society, must work by itself and take care of itself; and even the Society bond would be very weak. In such case meetings of the General Convention would be for conference only, not for combined action. It would not be a church, but a collection of individuals without a trace of

organic unity. However pleasing such a state might be to individualism, it would be a sorry prospect for those who love an efficient and united church.

Quite in contrast with the request of the Pacific-Coast Association to have Mr. Savory's name put on the list, though his ordination was irregular, was the application from the Swiss Union, that its pastor, the Rev. Fedor Görwitz, be invested with the office of General Pastor. Mr. Görwitz has been laboring for years to promulgate the new truths among the German-speaking people of Europe, and has made it evident that he is well qualified to exercise this important office. The Convention took up the application endorsed by the Board of Missions, referred the matter to the Council of Ministers, received its favorable report, and immediately and unanimously gave its approval, leaving the time and place of the ceremony to be arranged by the President and Mr. Görwitz. This step is the more significant because it is the natural result of the interest in foreign work which has for some years been taken by the Convention.

The Washington Church project has always seemed to us of formidable size, but there is now good ground for hope that an earnest movement can clear the purchase of the land from debt, giving a perfectly good site for the church, and that a modest building can then be erected, leaving the main part of the building to subsequent efforts.

The Committee on Photolithographing the Manuscripts made a wise report, proposing that the daily notes or Dairy should first be done, and naming a sum, six thousand dollars, which ought to be soon in hand.

An evidence of the new spirit in the Convention was given in dealing with the long discussed subject of the section of the Constitution as to suspended ministers. By unanimous vote the section was stricken out as a thing outgrown.

Convention showed a proper interest in in the Columbian Exposition, both as to an exhibit of our literature and as to the Church Congress.

We must not close our brief account without speaking gratefully of all that the Cincinnati friends did to make the days enjoyable. We have not seen pleasanter receptions than those given on Wednesday and Monday evenings. The church is easy of access, being in the centre of the city, and has every appointment

of rooms, large and small. We especially like the main room, with its plain but tasteful adornments, and the eye never wearies of examining the finely-carved woodwork.

We met some workers not seen before, and heard encouraging reports on all sides. Our lay people are a reverent, earnest people. They want ministers who are reverent and earnest, not slothful, not careless, not quixotic; but they wish to look up to the fidelity and humility of the ministers, and to be guided by them in the way of life. It is good to be permitted sometimes to talk with such lay people.

THE REV. ELI WHITEHEAD.

We had been corresponding with the honored Secretary of the English Conference in regard to our expected visit to Dalton, his place of residence, during the coming session, when the news came that he was no longer of the earth. *Morning Light* records as follows:

The Rev. Eli Whitehead, of Dalton, Secretary of the General Conference of the New Church, passed into the spiritual world on Friday, April 22. Mr. Whitehead, after long serving the church as a lay preacher in connection with the Manchester and Salford Missionary Society, became leader of the Dalton Society at the beginning of 1868, and was ordained on the application of that Society, in 1870, by the Rev. Richard Storry. His long and highly appreciated work at Dalton has secured for him the warm affection of the members of that Society, as of all the members of the New Church in Yorkshire. Mr. Whitehead's connection with the General Conference begins with the year 1859, in which year he represented the Heywood Society. Since 1864, Mr. Whitehead represented Dalton. In 1873, on the retirement of the Rev. John Presland, Mr. Whitehead was appointed Secretary of the Conference, and his services in that capacity have deserved, as they have received, the appreciation of all those interested in the organization of the Church. The last session of the General Conference authorized his induction into the office of an Ordaining Minister, and he was duly inducted on the twentieth of December last by the Revs. Richard Storry and William Westall. The interment took place on Wednesday, April 27, when the Rev. J. R. Rendell, B. A., President of the Conference, and the Rev. W. Westall conducted a memorial service in the church.

JACOB R. HOFFER.

The removal to the other life of Mr. Hoffer, who died at Mount Joy, Pa., April 15, 1892, aged sixty-eight, leads us to say what we had hesitated to say before, that he set a noble example to our people by taking care that our publications and principles should be made known through the press so far as he had power to control it. The weekly paper which he edited, the *Mount Joy Herald*,

was simply a local sheet, but every issue of it contained something prepared by him to spread abroad the light of the truth.

SETS OF THE MAGAZINE.

ALMOST all the subscribers for the MAGAZINE from the beginning carefully preserved their numbers and had them bound. Such a set, with the thorough index which was prepared for the first forty-four volumes, is of great value to our ministers. We sometimes hear of a set which can be purchased, and have at the present time in mind one bound and one unbound series. We shall be glad to serve any one who desires to acquire so full a compend of the thought and life of our people.

GERMAN BOOK-AGENCY.

WE have received a circular which states that the agency for the publication and sale of Swedenborg's works, which has been for many years in the hands of Mr. J. G. Mittnacht, at Frankfort-on-Main, and afterwards at Biebrich, has been transferred by him to the Swiss New-Church Union and the Swedenborg Union, the one at Zurich the other at Stuttgart. Mr. Mittnacht has spent much labor and time and money in carrying on this agency, and has set a good example to those who follow him. In thus retiring in his advanced years from this work, he merits and will receive the gratitude of all our people for his devoted service of love, and we hope that he may find his act fully justified by seeing the work which he loves go on successfully.

THE NEXT NUMBER OF THE MAGAZINE.

THE NEW-JERUSALEM MAGAZINE for August and September of this year will be issued as a double number. The exact date of its publication cannot now be stated. If, however, subscribers do not receive the next number before August first they will know how to account for the delay.

THE RELIGIOUS WORLD.

*** A METHODIST, Prof. E. H. Johnson, of Crozier Theological Seminary, is expressing doubts about the conclusions of the early Councils, hitherto reckoned as authoritative:

The doctrines of the ancient councils of Nicea, Chalcedon, and Constantinople were framed and have been supported chiefly by inference from facts, such as the Divine origin of Jesus, which are too vast to be handled by logic. Unless one holds that those decisions, whatever they were, are authoritative, the opportunity is fairly open to test them by the modern methods of Biblical study, and even by the results of physical inquiry, when these are clearly applicable. Those must have been inspired councils, if the queer old philosophies, like neo-Platonism and the boldly speculative method that so manifestly colored their decisions, were kept from discoloring the decisions. Many today who do not forget how much we owe to Nicea and Chalcedon, are satisfied that the fathers went a great way too far, and ended with laying upon the consciences of the faithful certain items of doctrine which can be defended out of the Bible only by deduction from deduction, and which the councils could not know to be true except by a new and special revelation to themselves.

For one example we have the evident purpose of the Nicene symbol to teach the curious speculation of the eternal generation of the Son — a cloud-bank of neo-Platonic emanationism. Another instance is the Chalcedonian dogma that the one person of our Lord was constituted of two complete and distinct natures, that is, of two souls, one Divine, the other human. It may be disagreeable to have any question raised against this dogma in orthodox circles; and yet it is a decision which brings its own discomforts to most thinkers. For instance, how could Jesus have two complete and distinct natures, that is two souls, each of its kind, without being two persons? Let any one who can, make out a list of the powers which make a distinct human nature complete, but which do not constitute it a person. Constantinople said that Jesus had two wills. Of course, if he had two distinct and complete natures. But the will is the very faculty which sets person off from person; and so two wills must have made of Christ two persons. If not, how not? Again, if we know anything about the relation of mind to body, it is that one brain has all it can do to serve as the organ of one soul. Who would care gratuitously to encumber his Christology with the doctrine that the one brain of Jesus had to answer for two souls, for His distinct human soul, and also for the Word made flesh, who surely used the frame He lived in? Did these two use the brain one at a time? and was one evicted while the other was in possession? Psychophysics is not making the old theory any easier to accept.

If the theologian of today has a duty more urgent than any other, it is to unload theology of ultra-scriptural fancies. Theology has been over-elaborated by working away from the Bible. To get back to the Bible at all costs is pressed upon

us by two considerations: the Bible is to remain the source of Christian doctrine; Biblical theology is now for the first time in a strictly scientific way inquiring what the Bible teaches. If systematic theology does not follow closely it will be discredited; and so far as it gets itself regarded as the exponent of Christianity, Christianity will be discredited too. The consensus of the church as to the facts of Scripture and of Christian experience is not going to be shaken; but the theories about those facts, constituting as they do a large part of systematic theology, are subject to whatever modification the freshly studied facts suggest, after these suggestions have been found to bear the inevitable and indispensable test of time. If the tentative view of our Lord's nature above ventured seems to fly in the face of what time has long approved, I dare to allege that the approved theories far outrun the teachings of the Bible, and that they are subject to challenge from the Bible students of today. In fact, there is no doctrine, or set of doctrines, which we are now so certain to review thoroughly, or which it is so pressingly important that we reduce to strictly scriptural form, as the doctrines which set forth the nature and mission of our Lord.

*** Professor Schurman, of Cornell University, is editor of *The Philosophical Review*, and one of the most eminent of American metaphysicians. He was lately received into the Baptist Church on the following letter, which is a significant paper:

My dear Friends:

I desire to make application for admission to membership in your church. During the five years of my connection with Cornell, I have been a regular attendant of the University Chapel, though at the same time sympathizing with your work and occasionally attending your services. The new burdens you have assumed have intensified my sympathies, while reflection upon the superior value of organized over unorganized Christian life has made the step I now take a positive duty. Nor have I been uninfluenced by other considerations, among which I may mention the desire to have my religious attitude understood, combined with the fact that I am now in a position to declare it without any suspicion of compulsion or compromise.

Religion is a faith and a life. I agree with you in thinking and feeling that the way of life revealed and realized by Jesus of Nazareth is the highest ideal of humanity. As to creed of a more dogmatic character, I am of the opinion that, though we use the same language, no two persons think precisely the same thoughts, nor indeed any one person at different stages in his mental and moral growth. It is not surprising, therefore, that I should have to confess to an expansion of thought and experience since, in early boyhood, I became a member of the Baptist Church — an expansion, I am free to say, which at one time threatened to dissolve all religious faith. But what thinking mind can escape the embrace of the Infinite Spirit? I believe in God as Universal Father, and in Jesus Christ, His Son, as the revelation of His character to men. I recognize in the church an institution for the communion of the children of God, and an instrument for the promotion of goodness on the earth. I hold the Bible to be a guide to God, though a guide needing reinterpretation with every advance of human knowledge, insight, and experience. My religious faith is as independent of his-

torical criticism as it is of natural science, and it regards conflicting theories with equal candor and with equal indifferenee. I am a friend of all the churches and organizations, however designated, which aim, each in its own way, to express the spirit of Christ. If I prefer to be a member of the Baptist Church, to which I have an hereditary attachment, it is because that church, in addition to the common Christian heritage which it shares with others, has stood in history for freedom of conscience, independent church polity, and the critical interpretation of the Scripture — characteristics which, by reconciling the progressive with the conservative spirit, peculiarly qualify it for solving the religious problems of this disturbed age.

It is possible that I might have entered your church by certificate; but I prefer to have my application considered in the light of the foregoing statement alone. I remain,

Very cordially yours,

J. G. SCHURMAN.

*** IN giving up his position at Princeton Theological Seminary for conscience' sake, Professor Van Dyke said:

It has been brought to my knowledge in a manner which precludes all doubt that no man can be elected to a professorship in this institution, with the full approval of the present teaching force, unless he makes a distinct and unequivocal avowal that he accepts the standards of our church in the sense which has always been put upon them by the fathers, founders, and former professors of this seminary; that he will conform his teachings and utterances thereto, and that he will introduce no new departure in this respect. Such an avowal I should not be willing to make under any circumstances or for any purpose.

*** HERE is a word from the Rev. C. H. Parkhurst, D. D., which may usefully be heeded by our people in their work for a great end:

Do not expect immediate results. Immediate results are not worth working for. History is long, and it is slow; but the clock keeps ticking and the brook keeps flowing. Do something, and do it on a straight line, and if you do not last to finish it, God will top it out or get somebody to. Very likely your own inspired life and inspiring activity will be just the influence that will create the discipleship that will take up the work where, at death, you lay it down and carry toward completion the enterprise which you inaugurated; something as the quickening spirit of the Lord Jesus Christ endowed the twelve with the power and wisdom to complete what their ascended Lord had but begun.

*** *The Christian Register* has an opinion about angels' wings:

We thought that it was nearly decided that angel wings should go; yet here comes the *Interior* with an Easter picture on its first page of a very womanly-looking angel with flowers in her hair, but mal-adorned by two monstrous wings,

large enough for a good-sized condor. We admit that the angelic wings often used have been altogether too small to bear up the bodies to which they have been attached, unless we suppose these bodies to be merely ethereal, and the *Interior* means that the wings shall be large enough. Yet an angel all wings is just as bad as one with too little wing. It is an artistic and physical problem what this angel would do with its wings if it attempted to sit down; but, as the *Interior* is depicting a spiritual being, it probably does not concern itself with such physical questions. What we most need in these days is not an angelic flying-machine, but some creature with an angelic spirit. A good many of these are to be found in the flesh, on the solid earth; a good many of them, too, are in heaven, and we doubt if wings are at all necessary for communication between them.

*** Dr. McConnell, Rector of St. Stephen's Church, Philadelphia, speaks frankly of the theological situation:

Christianity has broken out of the old bounds of doctrine, out of the church, and will no longer submit to conventional experiences. There is not a single "Confession of Faith" which is now believed, in its entirety, by even the most conservative members of the ministry of any church which is supposed to accept such a confession. They are all in the same boat. The Decrees of the Council of Trent, Thirty-Nine Articles, the Westminster Confession, that of Augsburg or Dort, while they all retain a place of anthority in the several churches, have become powerless to hold the real belief of even the clergy.

*** In his work "The Larger Christ," Rev. George D. Herron has treated of the loving sacrifice of self:

The life of fret and friction, failure and bondage, because lived for self, is transmuted into a song of joy when it comes under the mastery of the redemptive purpose of Christ. It passes from a sphere of religious drudgery to one of infinite freedom and exhaustless vigor. When we come to be absolved from self through devotion to Christ, letting him into the blessed possession of the whole life, willing to be nothing in self and for self, that he may manifest himself through us as Saviour to our brother men, we shall then be so absorbed in doing Christ's compassionate deeds, so engaged upon his errand of love, that we shall have small time to spend in the self-seeking that consumes so much strength that should be given to service; we shall be so thoughtful in opening doors into larger and better futures for others, that we shall not be anxious about ourselves; we shall not fret about what people think of us, because our supreme concern will be what they think of Christ — glad to be forgotten that Christ may be remembered, grow smaller in others estimation that Christ may grow larger, decrease in the sight of men that Christ may increase.

If we are ruled by a purpose to make Christ glorious in the world's eyes, enlarge His authority in the world's work, increase His worth in the world's thought, we shall not worry about what or where we are, what we have or have not — losing sight of self in our transfixing vision of the Lord — honoring Him with a faith that asks not to see, and a peace triumphant over all our sufferings and vexations; we shall take care of our minds and bodies, dissipating the strength of neither in

any sort of self-indulgence, because they are Christ's; mere trifles will become to us eternities; everything we touch, and all that touches us, will acquire a sacredness in our thoughts; everything without will speak to us a Divine message, and gleam with the light of Divine purpose, because the Divine Christ-life is within. . . .

When Christ becomes the soul of our activities, we shall go to and fro upon our daily tasks, finding in each a burning bush aflame with God, because there is nothing but God's holy ground to walk upon; our homes and markets, our courts and schools, our factories and counting-rooms, will all be holy places; the whole earth will become to us a sanctuary of worship, because the altar of the cross has been raised upon it, and the Lamb slain from the foundation of the world offered thereupon as our sacrifice — because the voice of the Lord has spoken in this sanctuary, and His glory has been seen therein — because He is toiling on at its completion, building it with the strength of His grace, rejoicing with His mighty love.

*** PAPAL Infallibility has lately been shown by Dr. Andrew D. White to be a nullity:

In 1870 a Roman Catholic clergyman in England, Rev. Mr. Roberts, evidently thinking that the time had come to tell the truth, published a book entitled "The Pontifical Decrees against the Earth's Movement." In this were exhibited the incontrovertible evidences that the papacy had committed itself and its infallibility fully against the movement of the earth. Rev. Mr. Roberts showed from the original record that Pope Paul V., in 1616, had presided over the tribunal condemning the doctrine of the earth's movement, and ordering Galileo to give up the opinion. He showed that Pope Urban VIII., in 1633, pressed on, directed, and promulgated the final condemnation, making himself in all ways responsible for it. And, finally, he showed that Pope Alexander VII., in 1664, by his bull "Speculatores Domus Israel," attached to the Index condemning "all books which affirm the motion of the earth," had absolutely pledged the papal infallibility against the earth's movement. He also confessed that under the rules laid down by the highest authorities in the church, and especially by Sixtus V. and Pius IX., there was no escape from this conclusion.

Various theologians attempted to evade the force of the argument. Some, like Dr. Ward and Bouix, took refuge in verbal niceties; some, like Dr. Jeremiah Murphy, comforted themselves with declamation. The only result was that in 1885 came another edition of Rev. Mr. Roberts's work, even more cogent than the first, and, besides this, an essay by that eminent Catholic, St. George Mivart, acknowledging Rev. Mr. Roberts's position to be impregnable, and declaring virtually that the Almighty allowed pope and church to fall into complete error regarding the Copernican theory, in order to teach them that science lies outside their province, and that the true priesthood of scientific truth rests with scientific investigators alone. In spite, then, of all casuistry and special pleading, this sturdy honesty ended the controversy among Catholics themselves, so far as fair-minded men are concerned.

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